*Le Chemin Abregé.*

Or,

# A Compendious METHOD

for the

Attaining of Sciences in a Short Time.

Together with the

Statutes of the ACADEMY Founded by the Cardinall of *RICHELIEU*.

*Englished by* R. G. *Gent.*

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1654.

To the Worſhipfull

# JOHN SELDEN,

Eſquier.

SIR,

I *Have often deſired an Opportunity to teſtifie both to your ſelf, and the World, how much I honour your tranſcendent Learning. This Peece comming to my hands to tranſlate, I pitch'd upon your ſelf to beg your patronage for it. Some perhaps may urge, it deſerves not your Acceptance: the greater then will your Candour appear in defen-*

*ding it from the overhasty censure of rash Criticks. It was a Speech made to the famous Cardinall* Richelieu, *who is acknowledged by all to have been the grand Politick States man, either of his own, or precedent times. But neither this, nor the Cardinals good Approbation of it, are the onely causes of my Dedication.*

*This, Sir, is an excellent Foundation for a beautifull Structure. It Containes an exact Method for the trayning up of youth in all manner of Sciences, and in so short a time as no former Age afforded the like: and I am confident this our Present cannot choose but approve of. But to take away all Scrupulous doubts from the common Reader, whether our Author hath set down the right way to atcheive this so laudable an Enterprise, I appeale to your Judicious Approbation. If You think my labour well bestowed, I shall think my self happy: if not, I must*

*muſt fly to your Courteous Clement aſſuring my ſelfe of your pardon for my bold Intruſion, which I hope you will look upon as only my Ambition to deſerve the Title of*

Sir

Your moſt humble

Servant,

*Robert Gentilis.*

# TO THE MOST NOBLE,

## and moſt Excellent

## Mr. *PETER EISSINGH*,

## Magiſtrate of the Cittie of *Groninghe*, and Overſeer of the Academie: *Mr Oſebrandt John Rengers*, Commiſſarie for the managing of the affaires of *Omland*, and overſeer of the Academie.

## Mr *Jodocus Heinſius Syndicus*, and Councellor of *Omland*, and Overſeer of the Academie.

*SIRS*,

THis diſcourſe which will ſeem Paradoxicall both to the learned and unlearned, doth not promiſe it ſelf to be ſo perſwaſive to the readers, as to draw them all to ſide with the Author in his opinion. Himſelf had no ſuch pretence; which cauſed him, after he had once put it to the preſs, to call it in again. I had alſo

so suppressed it, had not some persons of worth desired to see it, which hath caused mee to publish it. Yet the Reader may find herein, what were the thoughts and intentions of one of the greatest Politicians of our age. Those who wonder, why *Socrates*, *Platoe's*, and *Aristotles* Schooles, yeeld no more *Epaminonda's*, *Xenophons*, nor *Alexanders*, shall here find satisfaction. These great men made Sciences, as it were, naturall to them, and caused them to grow up with them, giving them the Principles thereof in their infancy. Whereas now, the flower of mans youth is imployed in learning of the Precepts of obsolet Languages; and after he hath gotten this vocall knowledge, when he comes to any reall, he meets with some unskillfull and shufling teachers, who either through ignorance, or out of meer malice, obscure Arts and Sciences, under rude and improper termes, cloathing them, as I may say, with raggs and tatters. Blame me not then, gentlemen, if I present you this treatise: there being none, or but very few extant upon such a Subject. Your affections to learning, and knowledge of it hath perswaded me, that such births as these ought to have approbation, or disacceptance from such as you are. I know there are many things in it, at which weak understandings may stumble. They will say, that the Author seeks with unexampled boldness, to undervalue ancient Languages, to gain more tye and auctority to his own native tongue. But those who shall consider, that all Nati-

ons,

ons may apply that which is here particularly ſpoken of the *French*, aſwell to their own mother tongue, will ſoone acquit him of that imputation. You muſt moreover obſerve that he doth not abſolutely diſſwade any from the ſtudy of thoſe he calls Obſolet Languages, but onely reſtraines it within the bounds of a publick utility: He approves of learning of thoſe Languages, ſo we do it as the *Greeks* did the *Ægiptiack*, & the *Arabians* the *Greek*, namely to appropriate to their own Language ſuch Sciences as were firſt conceived and written in the other. It were abſurd to ſay, that we cannot in our Languages doe the like; For reaſon ſpeaks all Languages, and through the neceſſity of expreſſing ones ſelf, all Nations (were they never ſo barbarous) did, & do dayly find out termes & words ſufficient to expreſs their thoughts. Is mans underſtanding become ſo confined, and barren, that it cannot more dreſs and trimm up Sciences after its own faſhion? No indeed, it is as vigorous now as it was in former ages, but more ſervile. It is become like thoſe degenerous and ſlowthfull painters, who dare not adventure to ſee forth any thing of their own invention; But will rather bee ſtiled poor coppiers of others draughts, then by ſome Maſterpeece of their owne, ſhew that they underſtand the ſecret and order of deſigning. And are content to beſtow the uttermoſt of their art, and ſpend their times in refreſhing ſome old images, and renewing with ſome quaint colours, the pourtraiture

of

of a *Judith* and *Holofernes*. It is no wonder therefore, if our modern Languages be so poor, seeing we bestow all the care we should have of them, upon the beautifying and refining of the antient ones, whose very Antiquity otherwise is a manifest proof of their defect and barrenness. For as those who spake them, had seen fewer things then we, so they needed fewer words to express them: and living in the first ages of the world, they could not frame names for such things as have been discovered but of late dayes. So that we may there find the mistake of those Criticks, who through a curious stupidity, will forsake Pistolets of weight for light Medalls. As for those who imagine, that treating of Sciences in vulgar tongues, will derogate from their Majesty, I beleive they have as little ground for it, as those who should conceive that the value of Gold is diminished by those who digg it out of the entralls of the earth, to refine it, and make it serve for commerce. Finally Gentlemen, those who shall know how to distinguish the Authors reasons, from the praises which he attributes to the person to whom he speaks; that is to say, can discern the matter from the accidents, the substance from the colours, and the words of truth from those of insinuation, shal find that it would be very advantagious for every country, to have such Sciences, as concerne Policy, taught in their mother-tongue. And let such as are of a contrary opinion, look upon this Treatise, as a triall of wit, and read it onely to pass the time

time. My onely desire is, to shew you that my duty and affection caused me to dedicate it to you all joyntly; desiring not to be known by any other name, then of

Your most humble and

obedient Servant.

TO

# To the Reader.

COurteous Reader, This ſpeech was made in the preſence of one of the ableſt Politicians of our age. Wherefore wonder not at the ſublime titles which our author gives him. I might have left them out, but I held it not fit to alter any thing, either in the matter or forme of this Treatiſe. There is a ſecond ſpeech, which I ſhall alſo preſent you with, if I perceive you accept of this. I have in the mean time imitated the Antient Prieſts, who were wont to burn a little of the hair of the beaſt, which they intended to offer, to make an eſſay by the ſmoak therof, whether the offering would be accepted or no. Reade, and judge favourably. Vale.

# *The First Speech made in the presence of*

## The Late Cardinall of *RICHELIEV.*

SIR,

WHen the French Academie was first established by your Eminency for the reforming and refining of our Language, those who are versed in Historie, did presage the imminent glory of this Monarchie: having often read and observed, that Monarchies, and Common-wealths never flourished more then when the Native Language first was risen to its full perfection; as the corruption thereof was alwaies a certain forerunner of the ruine of Nations, and decay of Empires.

The regulating of words doth insensiblie produce in all places a conformity of Language, which is the strongest bond that

may be, to conjoyne the various affections of people under one government, and keepe them in a perfect correſpondencie, wherein conſiſts the happineſſe and proſperity of all States, uniting them in a true underſtanding of each other, wherein conſiſts the happineſſe and proſperity of States. Wherefore they who firſt founded Cities for humane ſocietie, and all the wiſe Politicians who ſucceeded them, tooke as much care for the beautifying and refining their Language, as for any other either Sacred or Civill buſineſſe, namely Fundamentall Lawes, Myſteries of Religion, or the moſt holy Ceremonies.

The greateſt Divines affirme, that the firſt Language after the Creation was every way accomplisht & compleat, as well in its entire ſtructure, as invention, and expreſſion. Becauſe our firſt father who had an infuſed knowledge of all things, gave them their names according to their ſpecificall vertue and propertie. By this meanes did he communicate his knowledge to his poſterity, making it eaſie for them to grow up to underſtanding, onely by learning to ſpeake; being without any other precepts inſtructed in all manner of knowledge. This language was of ſuch efficacie, that every word was as a whole Science, which truly declared the Eſſence and Nature of every

every thing: whereby man, who naturally desires to know, found his desires fulfilled, and satisfied without any difficulty. Hee began to Philosophate, and learne how to live well, even from his birth and infancy. The intention of this first man, who was framed by the immediate hand of God, was to make this language invariable, and universall, and (for the benefit of his posterity) the character & lively spring of all those rare lights, which God of his goodnesse had infused in him. All succeeding languages have been most confused, barren, and imperfect; by reason that men being become incapable of communication, yea & even of society, through the confusion of languages, did almost lose the use of discourse, and lived for a time like savages and vagabonds. It was a horrible disorder amongst mankind, and a terrible curse upon the builders of Babel.

But as soone as men began a little to associate, & reunite themselves, every one in his own family invented names for such common things as were most necessarie for mans ordinary use, and then (as it is now adayes in new discovered countries) there were as many Idioms as Commonalties. At length (through succession of tims) men beginning to rallie and gather together, and lay the foundations of a civill

life, all theſe particular Languages ceaſed, and they agreed upon one common Language for the mutuall underſtanding of people.

True it is, that there remaines no monuments amongſt us in theſe times of thoſe Languages which were in thoſe primitive Empires of the world, *Aſſyrians*, *Egyptians*, and *Perſians*, unleſſe it be upon ſome Pyramides and Medalls, of which the worth and ſignification is not known in our dayes. But the Chaldean and Egyptian Prieſts and Magitians, who taught all manner of Sciences in their mother tongue, witneſs ſufficiently, that they had carefully refined it: ſeeing that the firſt (after the confuſion of Languages) invented ſufficient tearmes, not onely for ordinary diſcourſe and commerce, but alſo for the ſublimeſt ſpeculative Sciences, Myſteries of Religion, and in a word for all manner of ſecret things, which came not to the knowledge of vulgar people.

The ancient Gaules, though they were ſo much addicted to warre, that becauſe they would not bee troubled with any other thing, they left the judging of Law ſuits, the governing of Politicke buſineſs and all other peaceable affaires to be managed by their wives; And had a fundamentall law amongſt themſelves to ſet forth

forth every ſeventy yeares, two hundred thouſand choyce fighting men in the field, and ſend them away out of their owne Kingdome to conquer ſome other country. Yet ſo carefull were they of maintayning and refining their native language, that the *Bards* and *Semnotheans*, who were their Poets, have been thought to exceede the Greek and Latine ones: And it is no ſmall honour to this country, that we read even in Roman Hiſtories, how that *Statius Cecilius, a Gaule*, was Schoolemaſter to *Ennius*, the ancienteſt of their Poets, and that the ſaid *Cecilius* together with *Valerius Cato*, another *Gaule*, were the firſt that brought Poetrie to Rome. And in thoſe dayes the ordinary employmẽts of Noble mens children were to make verſes, and learne all manner of ſciences in their own mother tongue. And the Greekes doe not onely confeſſe they had their characters and letters of their Alphabet from the *Gaules*; but even *Ariſtotle* himſelfe (as *Laertius* reports) freely confeſſes that they borrowed their Philoſophie of our *Druids* and *Semnotheans*; whereby we may know, that our forefathers were as skilfull in Sciences, as they were practiſed in well ſpeaking: and that they are not without reaſon eſteemed to have been the Authors of Phyſicall and Morall Philoſophie, Geometrie, and other

learning

learning, which had its originall amongſt them, and was from thence ſpread abroad into other countries. For although Philoſophie be naturall to all men, and hath ſucceſſively flouriſhed in many parts of the world; yet one may in ſome manner ſay, that ours is its native countrie, and that it is more proper and naturall to this Nation then to any other; ſeeing that when it was utterly extinguiſhed in *Egypt*, *Greece*, and *Arabia*, yet it remained ſtill in this country, in deſpight of all the revolutions and changes of State, which uſually alter and turne every thing upſide downe.

As ſoone as the *Grecians* had attained to any domination, they uſed their beſt endeavours both to refine and perfect their Language, and alſo to make it extend to the neighbouring provinces: its originall at firſt was in that little countrie, which was called *Hellas*; and afterwards it paſſed over into the Kingdomes of *Epirus* and *Macedonia*, the Iſlands of the *Ægean* Sea, *Candie*, *Corfu*, *Egypt*, *Rhodes*, *Natolia*, *Pontus Euxinus*, *Trebizond*, to the very mouth of *Danubius*, *Thrace*, *Sicily*, and all the ſoutherne coaſt of *Italie*, to the very confines of *France*, which extend from the *Rhoſne* to *Genoa*; it being certaine that *Marſeilles* was once a Colonie of the *Phoceans*. Their Annalls teſtifie that the *Areopagus* had

had the charge of refining the Language; & the *Areopagites* did oftentimes meet for the ſetting of the genuine meaning & true pronunciation of a letter, or an accent: & to it muſt be attributed the glorie of preſerving this language the ſtructure of which is ſo admirable in all its parts, that it hath ſerved for a Modell & Idea to the Latine & other Languages that have beene ſince. And when the Greekes were divided into ſeverall States, that diviſion occaſioned as many ſeverall Dialects, as there were Common-wealths, whereof each one ſtrove who ſhould moſt poliſh & beautify its own manner of ſpeaking: As if they would have noted the difference of their Soveraigneties by ſome diverſity of Language: So that now reading thoſe Authours whoſe works are yet extant amongſt us, we can hardly judge which of them hath moſt refined his Dialect.

The Roman Senate (the wiſeſt, and moſt venerable aſſemblie of the world) judgeing it to be no leſſe advantageous for their Republick to amplifie their Language, then to extend their frontiers, had reſolved to make it as univerſall as their domination. For the effecting of which glorious deſigne, they ſent out Colonies into all parts, and gave the greateſt cities of thoſe countries which they had conquered the privi-

ledge of Roman freedom to oblige them to ſpeake their language, without which they might not be capeable of bearing any Office in the common-wealth. They alſo made decrees, that no forraigne buſineſſe, ſuites, and Embaſſies ſhould be diſcuſſed in the Senate, but in Latine, their Provinciall lawes ſhould bee written in it, and their Prætors and Governors of conquered Provinces ſhould give judgement in no other Language. It was a policie religiouſly obſerved by the Roman Magiſtrates, never to give any Audience to any ſtrange Language, denying that privildge even to the Greeke, though it were famous and celebrated amongſt them. They alſo ſet up publike Grammer Schooles, to inſtruct and bring up youth in the Latine tongue in all cities of their Dominions. Theſe were the meanes by which theſe great Polititians ſpread their language throughout the world, and taught *Africk*, *Spaine*, *France*, *Italie*, *Germanie*, *Valachia*, *England*, and divers other Northern Regions to ſpeake Latine, untill the diſſipation of that Empire. They had not (I muſt confeſſe) the like ſucceſſe towards the Eaſt, becauſe the Greek, which by reaſon of Sciences, was there in its luſter, did that way ſtay the courſe of the Latine tongue.

No ſooner did the *Arabians* begin

gin to build their greatneſſe upon the ruines of the Roman Empire, but they preſently began likewiſe to refine, extend, and amplifie their Language, and having ſubdued a great part of *Aſia*, *Africa* and *Europe*, they brought it into divers Eaſtern, Southerne, and weſterne countries, and made it ſpread as far, or farther then any other, that we have yet knowne

The Turkes, though they be enemies of Sciences, having baniſht them out of *Egypt*, *Greece*, and *Arabia*, doe notwithſtanding intrude their Language into all the countries which they conquer, cauſing the people to make uſe of it in their militarie affaires, and all publike acts and inſtruments. And though the Arabick tongue be the beautifulleſt, and richeſt of any Nationall Language now extant, and be yet uſed in Egypt for an Interpreter of their Religion, and Alcoran: yet doe they inſlave the Inhabitants to the rigor of this law, to deſtroy it utterly by degrees, and bring in the Turkiſh Speech in ſtead of it.

The Spaniards likewiſe, whoſe dominions are hard to be preſerved, the parts therof being ſo farre diſtant one from the other, had no ſooner laid the foundations of their Vniverſal monarchie, but they indeavored

to the uttermoſt of their power, to ſpread their Language, not onely in thoſe countries which they had gotten in *Africk* & *Europe*, but have extended it even into *America*. So that *Peru*, which is alſo called the *Golden Caſtile*, though above fifteene hundred leagues diſtant from *Spaine*, ſpeakes now no longer its own, but hath been conſtrained as well as the reſt to imbrace the conquerers language. *Philip* King of *Spaine* forced the *Moores* of *Granada* to change their habit and ſpeech, for no other reaſon, but onely to keepe ſo many different and ſeverall Nations in perfect union and concord, by a conformity in all things.

Finally the *French* tongue onely hath had the ill fortune to remaine for a long ſeaſon deformed, rough, and irregular, though the Nation hath alwaies been potent and glorious; not through any barrenneſſe or defect in the French Genius, for both the Greekes and Romans have alwaies given pregnant teſtimonies of their eloquence; but the beginning of this diſorder began in *Iulius Cæſars* time, who having conquered the *Gaules* (the better to ſubject them to the Romiſh yoake) extirpated the ancient *Gaules* baniſhed our *Druides*, who were the onely depoſitories of our Lawes, Religion, and Sciences, that he might finde ſo much the leſſe reſiſtance

to

to the introduction of Roman Customes. Afterwards the Northerne nations, namely *Franconians*, *Gothes*, *Hunns*, *Vandalls*, and others, going in queſt of a milder climate, and more fruitfull countries, made ſeverall inrodes into this, came and inhabited part of it, whence proceeded the mixture, and confuſion which we may this day obſerve in it. For on that ſide of *France* which is next to *Germany* and the *Netherlands*, it received many harſh words, of a difficult and hard pronunciation; towards *Spaine* and *Italy*, it retained many Latine words. And afterwards being divided into ſeverall ſtates, each people contained themſelves within the bounds of their owne precincts, which hindred the free commerce one with another: and this ſeparation framed as many ſeverall Dialects amongſt them, as there were Principalities.

The hatred which the Romans bare the Gaules, by reaſon of their valour, and the frequent victories they had gotten of them, was ſo exceſſive and inveterate, that ranſacking and pillaging the whole countrie, they ſuppreſſed all the bookes, writings, and records of the *Semnotheans*, *Bards*, and *Druides*. And the Emperour *Tiberius*, utterly to extinguiſh the name of *Gaules*, interdicted the Prieſts to ſacrifice, and under

der a falſe pretence of Magick, and inchantments, wherewith he accuſed them, he drove them all out of the country. *Antoninus* the Emperour was no leſſe an enemy to them, though hee tooke a farr milder and more politick way to ruine them. For conſidering that the beſt way to make our forefathers forget what things had been done before, was to annihilate and aboliſh their native Language, hee did not onely command them to learne the Latine, and to pleade therein, & to make thoſe Hymnes which they ſung in their ſacrifices, in that language; but forbad them likewiſe to treate of any matters with the Emperors by meanes of any interpreter; ſaying, it was a thing misbeſeeming Roman greatneſſe, to be ſpoken to by a ſubjects Language. Yet neither theſe, nor the ſucceeding Emperours could utterly aboliſh the Gaules Language: And notwithſtanding all theſe violent courſes, ſome Colledges which the Bards had erected in divers cities, namely at *Treves*, *Autun*, *Beſanson*, *Tolous*, *Marſeilles*, and *Lyons*, ſtood many yeares after. But as ſoone as they had ſhaken off the Roman yoake, and the French Monarchie was reeſtabliſhed, they began againe to take ſome care of their native Language, and Poetrie began to be in repute amongſt them, ſo farre that even Kings and Princes

ces ordinarily addicted themſelves thereunto. *Chilperick* the grand child of *Clovis* the Grand would ad unto the French Alphabet ſome Greeke letters, which he thought we ſhould want in our Orthographie, enjoyning all Schoole-maſters within his Kingdome to make uſe of them in writing of French. *Charlemaine* writ in verſe the moſt memorable acts of his anceſtors, and himſelfe compoſed a French Grammer. *Philip* the renowned, and diverſe others of our Kings and Princes did alſo beautifie our native Language. But the Latin had taken ſuch deepe root, that it alwaies prevailed, and hindered our Language from comming to its full perfection.

*Lewis* the Eleventh was the firſt that effectually employed his power and authority in the reſtauration and reeſtabliſhment of our native Language. For having reunited divers Provinces to the Crown, to make the Language alſo conformable, he cauſed divers diſpatches, which untill that time had been framed in corrupt Latine, to be afterwards written in French. And by this meanes this great King gave againe ſome luſtre and ſubſiſtence to our Language, ſo that to him we may attribute the glory of having him, in ſome ſort, the Founder of it ſeeing that by this his ordinance it began by little and little to be regulated,

and

and come againe to ſome perfection, untill the raigne of *Francis*, who ſeconding his predeceſſors Royall intentions, commanded all pleadings to be in the Vulgar tongue, and judgements to be given therein, which had before been done in Latin. This great Prince alſo cauſed manie ancient Authours to be tranſlated into French, and granted ſeverall priviledges and prerogative, to Hiſtorians, Poets, and Orators of his time.

Our Language went on increaſing under *Henry* the ſecond, *Charles* the ninth, *Henry* the third, and *Henry* the Great. For in their dayes aroſe many rare and ſublime underſtandings who pricked forward by a noble emulation and deſire of beautifying the French tongue, invented many new words, and writ ſeverall admirable workes: the chiefe whereof were *Amiot*, *Ronſard*, *Baif*, *Du Bellay*, *Iodellus*, and divers others, who having written all much about one time, might be ſaid to have brought our Language to a moſt high point of perfection. But doe what theſe great Princes could, they hardly freed it from its Barbariſmes, it was ſo confuſed and intermingled with corrupt Latine, and diverſe other tongues. His Majeſty hath found out the true, and hitherto concealed way, to regulate it in all its parts, and reduce

duce it to a perfect accompliſhment, by the good advice & known wiſedome of your Eminency, in founding the French Academie, and filling it with men of eminent and refined learning, the choiſe wits of the Kingdome, who diſcreetly omit and cut off unprofitable and ſuperfluous words, wiſely adding whatſoever is wanting in our Language for the happy expreſſing of our thoughts, baniſhing all thoſe Gothick termes which were crept in amongſt us by the communion we had with thoſe Northerne nations, preſerving and eſtabliſhing in their roome ſuch as wee had borrowed from politer and more civilized people; ſo that our ſpeech is daily beautified, our Authors write more without fault, our Lawyers grow more eloquent, expreſſing themſelves in rhetoricall and fluent phraſes, our Provinces are purged of their ſeverall Dialects, which hindered their commerce, being hardly able to underſtand one another without interpreters.

Give me leave to tell your Eminency that for the perfecting of this great work, nothing was ſo neceſſary as the ſetling of an Academie in this Kingdome, in which both the native and forraigne gentry might learne Sciences in our mother tongue. This being an infallible meanes to reforme the Language even in the remoteſt Provinces,

and

and reduce the whole nation to an uniformity of ſpeech and Dialect, to make our Language famous in ſtrange countries, cauſing all the ſubjects of this Kingdome to obſerve the rules and precepts of the Academy. For Sir, we reade in Hiſtories that there be foure principall waies, to bring languages to a full perfection, amplifie, and immortalize them.

The firſt is by Armes, when the conquerer binds the vanquiſhed to ſpeake his Language, either by planting colonies in it; or by cauſing all publick acts and Diſpatces to be ſet downe and framed in that ſpeech which they intend to bring in. The greateſt marke of Soveraintie is to force conquered nations to alter their Idiom: and the laſt King of the antient *Hetrurians*, yeilded to all conditions which the victorious Romans would impoſe upon him, but onely to that of admitting the Latine tongue within his dominions. This was the meanes by which the Romans made a great part of the world ſpeake Latine, the Goths and Arabians introduced their language within the bounds of the Roman Empire, and whereby the Turkes have ſo far extended their ſpeech. And this way is reſerved for your Eminency to advance, by making our armies victorious, and enlarging the bounds of our Monarchie.

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The ſecond meanes is, tranſlation of writers, whereby we change and tranſform into our own Language, the rare inventions, and rich conceipts of other Nations; making them ſpeak ſuch an idiom as they never underſtood. For which cauſe *Ptolomie* King of *Egypt* filled up that famous Librarie with ſeven hundred thouſand Manuſcripts, the greateſt part whereof were tranſlated out of other Tongues into Greek, and bought at ſo high a rate the verſion of the Septuagint. By meanes of tranſlation alſo did *Ariſtotle* write thoſe exquiſite Politicks (whereof ſome fragments onely remain to us) having the ſeverall ſorts of Governments of all Nations of the World brought unto him in writing; *Alexander* having ſent Ambaſſadors every where, on purpoſe to extract the beſt out of each Countries Lawes, to have a perpect Politie framed thereby, which ſhould be inviolably obſerved within all his Dominions.

The *Romans*, following this great Monarch's example, ſent ſome of the ſufficienteſt men of their Common-wealth into *Greece*, to tranſlate the beſt of the *Grecian* Lawes, out of which extracts, they fram'd their Law of the twelve Tables, called *Lex duodecim tabularum*, which was afterward the ſpring and foundation of all the

*Roman*

*Roman* Lawes. And at their returne from *Athens*, their ordinary employment was, to tranſlate into Latine the moſt remarkable things which they found written in the Greek tongue. And amongſt the reſt *Cicero* (as zealous in the beautifying of his native language, as of the maintaining of his Countries liberty) invented ſuch exquiſite termes for Morall Philoſophy, that all his works which are extant therein, are as ſo many of his Maſterpeeces. Some, too much affected to the Greek tongue, would have diverted him from his intentions; but he rejecting their counſell, went happily on in his deſign, &, had he not been prevented by a violent death, was reſolved to tranſlate the whole courſe of Philoſophie out of Greek into Latine, as he promiſeth in his ſecond Book *de Divinatione*, and other ſeveral places. His death was one of the greateſt misfortunes that ever befell not onely the Common-wealth of *Rome*, but ſince that allſo, all the States of Chriſtendome; For ſince that great man, never durſt any undertake ſo great a work, and conſequently the Latine tongue hath wanted the pure termes of arts and ſciences For though *Boetius*, upon the decaying of the Latine tongue, did attempt to tranſlate the courſe of Philoſophie, it was neither followed, nor taught. And thoſe

tranſla

tranſlators as have undertaken any ſuch thing ſince the firſt foundation of our Univerſities, finding no proper Philoſophicall termes in any Latine Authors, were conſtrained to frame new ones, ſo improper, barbarous, and remote from that primitive elegancie, that they would ſcarce have been underſtood by the antient *Romans*.

The *Arabians* uſed the ſame meanes, and there are even in theſe daies extant diverſe Greek Authors, yea, even ſome books of *Ariſtotle* tranſlated into the *Arabick* tongue, which are not to be had, neither in their own Originall, nor yet in Latine; which bcokes the Eſtates of the united Provinces, great lovers and promoters of learning, are now cauſing to be tranſlated out of *Arabick* into Latine.

And this meanes belongs properly to thoſe who are of the *French* Academie; it is a commendable kind of work, which may be performed in a ſtudy at convenient houres. And ſeeing they are ſo perfectly skilled in forreign Languages, that they can prudently thereby regulate, and enrich ours; we do hope and expect from this honorable company, faithfull tranſlations of the beſt books antiquity hath left us; which they may perform as a recreation in their vacant houres, to ſolace themſelves

themſelves after their ſerious employ-
ments in producing and inventing new
and elegant words and expreſſions.

The third meanes is Grammar, by
which we learn to decline and conjugate,
read, and pronounce in all places, in one
manner. And for this end, *Ariſtotle*, *Pla-
to*, *Ariſtophanes*, *Apollodorus*, *Ariſtarchus*,
*Chryſippus*, *Cicero*, *Cæſar*, *Varro*, *Quintilian*,
*Donatus*, *Priſcian*, *Charlemaine*, and many o-
ther great perſons of both Nations have
written ſo carefully thereof. The *Roman*
did for that end erect two and twenty pub-
lick ſchooles in *Rome*, and many more in
their ſeverall Provinces, to inſtruct their
children, and bring them up in an uniform
pronunciation. Though they had not in
thoſe daies any Colledges founded for
Sciences, but Greek teachers onely made
uſe of in private houſes, to teach them Sci-
ences in the Greek language.

And if *Francis* the firſt had well be-
thought himſelf, and firſt endeavoured to
have an uniformity of language in all his
Dominions, and had to that end founded
French Grammer-ſchooles in ſeverall
Cities of his Kingdome; he had ſaved
much of that vaſt expence which he was at
in erecting of ſo many Colledges for the
*Hebrew*, *Greek*, *Arabian*, & *Latine* tongues;
and there had not been at this time ſo ma-
ny

ny ſeverall ſorts of ſpeeches, in this Kingdom, but all would have ſpoken after one manner.

But the moſt certain, and powerfull meanes to regulate Languages, and make them laſting and univerſal, is to make them interpreters of Sciences, which are no ſooner brought into a Nationall Language, but they grace it with all neceſſary ornaments, and make it every way compleat. By their meanes, the *Egyptian*, *Greek*, and *Arabian* tongues have obtained ſo much credit in the world; and learned Nations have made all the Earth ſpeake their particular and Mother Languages. Their workes have croſſed the Seas, and when they have been baniſhed out of their Native Country, they have found courteous entertainment amongſt forreign Nations. The authority of Sciences hath given the *Eaſtern* Languages their paſſe to travell into our parts. Conquerors can extend their Languages no further then the bounds of their Conqueſts, nor can they make them laſt there any longer then their own power. Translators and Grammarians have alſo in ſome manner their bounds. Sciences only enjoy the priviledge and prerogative of making Languages immortall, and extending them beyond the bounds of thoſe Kingdomes in which they had their ori-

origine: So that when they are dead in their own naturall Country where they were first spoken, they survive amongst other Nations, or at least find an honorable tomb in the memory of the learned'st and wisest men.

Want of this last meanes, hath been the cause that our French tongue hath remained barren and unpolisht, without rule and order within the Kingdom, restrained within it, and for a long time unknown to strangers. It wants not all dispositions required for the perfecting of it, if it were but well followed; for questionlesse all Languages are of themselves equally able to expresse their thoughts: and if any one hath a prerogative above the other, it must be attributed onely to the labour and industry of the most excellent men of each Nation. When *Homer* and *Demosthenes*, *Cicero*, and *Virgil*, *Boccace* and *Petrarch*, *Grenada* and *Lopez de Vega*, *Amiot* and *Ronsard*, framed a design to write in their own Languages, they were then but in their infancie, and yet these famous Persons brought them almost to the height of their accomplishment. Whence we may inferre, that those famous and stately Languages, which antiquity hath so much admired, were in their beginning weak and abject; they have in time been brought to perfecti-

fection by the care and induſtry of wiſe and learned men, who have laboured to find out as many names, as there were things, wherein conſiſts the eſſence and perfection of Languages; whereas hitherto we have ſervilely beſtowed our times and ſtudies to the refining and reſtoring of Forreign and obſolet Languages, unfortunately neglecting our own. Whence it proceeds, that we have not found needfull and fitting words and terms to expreſſe our ſelves; and, to our ſhame and ignominie, wee can not name many things in French, for which we have names both in Greek and Latine; whereas other Nations, that have not known thoſe forreign and obſolet Languages, or at leaſt have made no uſe of them in diſcourſe, have found out moralls enough of their own, to expreſſe their thoughts and Knowledges.

As ſoone as children become rationall, and have attained to ſuch an age that they can ſpeake well and correct thoſe childiſh utterances which they had gotten from nurſes, in ſtead of making them eloquent in their language, they teach them Greeke and Latine, contemning the French; ſo that when they forſake the Colleges, wherein they have ſpent the prime of their youth, they ſeeme to be ſtrangers in their owne countrie, and retaine the ill tones, and

and unſavory pronunciations of their ſeverall provinces, which afterwards they can never leave, ſo that after fifteene or twenty yeares ſtudy, they ſpeake like the vulgar and common ſort of people, and never become eloquent in the French tongue, whatſoe ver profeſſion they follow.

The ſelfe ſame thing is the reaſon why it is impoſſible for us to become truely learned, becauſe that to be right Philoſophers we muſt of neceſsity doe as they did in ancient times, namely, make uſe of a popular uſuall and nationall mother tougue. For though the names wch we learne even from the breaſt, be not more ſignificant then the other, yet becauſe that long cuſtome hath made them familiar unto us, and as it were naturall, the Ideas or images of the names, and of the things inſinuating themſelves into us joyntly at one time, the former through the eares, and the latter through the eyes, and are joyned and inſeparablie vnited in our memory, and knit together by ſo perfect a ſympathy and ſtrict covenant, that it is impoſsible to thinke upon the one without remembring the other; and whilſt the love of theſe two Ideas is reciprocall, and they are faithfull to each other, they ingender knowledge and polite ſpeech in our mindes; but if either of them violates the Lawes of this ſacred union, and

& ſuffers it ſelf to be tranſported to illegal Objects; they produce nothing but barbariſm & confuſion. Now this miſ-underſtanding happeneth chiefly two waies, either when ỹ underſtanding abandoning the conſideration of faire and ſolid truth, ſeeks only after frivolous & chimericall things; or when it addicts it ſelf to ſtrange languages which are but ſervants; & contemns his mother tongue which is his true ſpouſe, and imitates *Polygamie* which is familiar to ſome Nations where Concubines are preferred before the Lawfull Wife. Which cannot chuſe but be very prejudiciall to diſcourſe, becauſe that on the one ſide, the images of thoſe things which are not, can engender in our minds nothing but falſe & ſpuirous notions, ſuch as blind men have of colours, of which they know only the name: & on the other ſide, the idea of one only thing comming to unite it ſelf in the memory to the Ideas and images of ſo many ſtrange & differing words, alters & confounds not only the ſpecies of the mother tongue, but alſo breeds ſo great a confuſion in the ſpecies of other languages that inſtead of ſtirring up the Image of a *Spaniſh* word, and uttering of it, oftentimes it ſtirrs up aud utters ſome *Italian* or *French* words: & thence it comes that thoſe who have learn'd many languages, cannot chuſe ſõtimes but confound & mix thẽ together.

The Ideas of things, and of names, have

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been freely beſtowed upon us at one time, the former by nature, and the latter by our nurſes, to make us capable of diſcourſe and communication; but becauſe the Ideas of names commonly make not ſo deepe an impreſſion in us, as the Ideas of things; we ought to practiſe them carefully from our tender age, and ſtrengthen them in ſuch ſort by frequent repetition; that the memorie may not labour more in preſerving and uttering them, then it doth in conceiving the Ideas of things; otherwiſe we ſhall never obtain the faculty of well ſpeaking, but ſhall ſtill be troubled with conceiving, and not have power to bring forth; which is one of the greateſt diſaſters and troubles that can befall our mindes. And to make it appear, that we may longer and eaſier remember the ſpecies of things then the names of them, we find by experience, that every man is oftentimes troubled to remember ſome names which he hath almoſt daily uttered, and yet ſhall not eaſily forget the ſpecies of a thing which he hath once or twice attentively marked and obſerved. Finally experience teacheth us, that he tongue and the thought doe alwaies retain ſomewhat of the quality of the climate: Which is the cauſe that a *Greek*, or *Italian* thought, that hath alwaies even from

from its infancy been brought up and nouriſhed with its own Country language, as with a ſiſter; hath more relation and conformity to, and with it, then with any other, and that a Science which conſiſts all in word and thought, is never naturall, nor can enter or take any deep root in the ſpirit, unleſſe it be taught in the mother tongue. That is the reaſon, why when we ſpeak *French*, our words come from us eaſilie, and a polite phraſe is uttered by us as ſudainly as a well conceived thought; whereas in a *Greek* or *Latin* diſcourſe, wee muſt continually attend to the choice of terms, ſtudying upon every word we utter, which turmoiles our mind, and hinders it from employing it ſelfe with full liberty in the indagation of a truth; which is alſo the cauſe that we do not eaſilie forget our Mother tongue; whereas ſtrange languages are as ſoone blotted out of our memories, as we give over the uſe of them; and the profeſſors thereof no ſooner diſcontinue the practiſe, but they loſe that habit which they had obtained with ſo much labour, and difficultie.

Ever ſince the Creation of the World, untill about the time of *Charles* the great, all the Nations of the Earth, *Gaules*, *Egyptians*, *Perſians*, and *Grecians* taught Sci-

ences in Nationall and Mother tongues, and if they did borrow any help of foraigne Languages, they were such as were still in use, and had their course among the learned, who were consulted with as so many Oracles; and besides, it was but only untill such time that their owne Language was brought to perfection, and they had invented termes enough for Sciences. But this great *Bruce*, being chosen King of the *Romans*, absolute in a great part of *Europe*, and considering that the Language was extreamly corrupted in the *Roman* Empire, through the incursions of the *Barbarians*, and espcially in these *Western* parts; so that it was almost impossible to regulate it, and in it to teach Sciences (which he favoured as much as any Monarch in the World) he judged it more expedient at that time to reestablish the Latin tongue every where, and restore it to its pureneſſe, then to refine and bring in use that Latin which was usuall in his time. To this end he set up Universities, caused all Pleas, and acts to be pleaded and set down in Latin. Questionlesse his intentions were commendable, and Noble; yet they had no prosperous successe: For he suppressed a certaine mixt Language, which was then popular, and might easily have been made perfect and com-

compleat; and yet did not revive the antient *Roman* tongue which was quite dead and extinguiſhed. Which occaſioned a mighty diſorder, becauſe that out of the corruption of one Language, there were three framed, which in a ſmall time grew ſo different one from another, that they could not be underſtood, but onely by thoſe who particularly profeſſed them. For then the *French*, *Spaniſh*, and *Italian Grammarians* ſtudied nothing but the pureneſſe of the *Roman* Language, Philoſophers the groſſe vulgar and new invented Latin, and the common people wanting rules and inſtructions touching the mixt Language, from thoſe who could ſpeake well in it, could not of themſelves turne the barbarous forraigne words into Latin, which of it ſelfe is difficult enough; and were forced to fly for reliefe to the Subſtantive and auxiliarie Verbes. And by this meanes were framed in *France*, *Italy*, and *Spain* a kind of baſtard Languages, which are nothing but a kind of corrupt Latin. Philoſophie is very naturall to man; and rareſt wits have in all ages been curious in the ſearch of truth; which we might more clearly have perceived by their works, had they not been loſt by the corruption of Languages, deluges, firings, warrs, and tranſmigrations

of Nations. Philoſophie is the worthieſt Object of our admiration, and one of the rareſt preſents Heaven hath beſtowed upon us; by its meanes we are raiſed, and elevated to the knowledge of divine things, we penetrate into the ſecrets of nature; wee regulate our manner of living, and entertaine humane ſociety; and yet now it is made odious unto us, thorow the difficulty of thoſe Languages which are inſtrumentall to her, and the barbariſm of new invented termes. The light of mens underſtandings ſeemes to be darkned, and yet certainly reaſon doth not degenerate. All ages produce gallant men, and moſt acute wits, who ought to be more learned then thoſe who lived in former times, having this advantage, to have the uſe of all their inventions, and time daily diſcloſing ſome new experiment. Is it not a great eaſe unto us in theſe daies to have *Euclide's* Elements ſo carefully ſet forth, *Ariſtotles* Philoſophy ſo ſolidly eſtabliſhed, *Hippocrates* his Maximes ſo judiciouſly ordered, & ſo many other rare and excellent workes, which loſt, could never have been made good again? How comes it then, that we are not as learned as they were in thoſe daves, and have not in theſe latter Ages ſuch men as *Hippocrates*, *Ariſtotle*, *Euclide*, *Archimedes*, *Diophantus*, *A-*

*Apollonius, Tullie, Plutarch,* and *Seneca* ? What is the reaſon that Philoſophie ſtill degenerates, and that ſo many ſtudious braines who watch continually, and burn of a deſire to learn, can not ſo much as adde one degree of perfection to Philoſophie, nor yet exquiſitely tread thoſe paths in which they formerly walked? Queſtionleſs it is, becauſe we do not as thoſe diſcreet and well adviſed people did, who brought their Children directly to learne Sciences when they were but ſeven or eight yeares of age, and never put them to fruitleſſe ſtudies of unuſed and ſtrange Languages. They reaſoned fluently without any trouble; whereas now within theſe ſeven or eight hundred yeares, we employ the flower of our age, in which wee might make moſt proficiencie in our ſtudies, towards obtaining of Sciences in a kind of apprentice-ſhip, in ſeeking to reſtore thoſe obſolete Languages; ſetting more by a few Grammaticall obſervations, and Etymologies of words, then Mathematicall Demonſtrations, or Maxims of Philoſophie.

Yet queſtionleſſe we ſee this apprentice-ſhip which we are tied to in attaining of theſe aboliſhed Languages, is beyond compariſon more tedious and hard, then all morall and natural Sciences.

How watchfull, ſtudious, and turmoiled muſt we be before we can attain, not onely to the polite ſpeaking, but even to a rough underſtanding of the Greek or Latin tongue? Our minds, and all the faculties of our ſoules, ſuffer a thouſand torments in the compaſſing of it; in ſo much that a free ſpirit, and a Noble Genius, can hardly captivate it ſelf to ſo many rudiments of Grammer, ſo many particles and frivolous obſervations; it daſhes and dulls it ſelf, and in the end ſhakes off this cumberſome yoak, and by that meanes it happens oftentimes to the great dammage of the publick good, that the French Nobilitie, endowed with moſt rare naturall faculties, being not able to ſubject it ſelf to ſuch an intricate ſtudy, conceives a mortall hatred againſt all manner of learning, which of it ſelfe is a thing ſo rare, and to which they have ſo great a naturall inclination.

This is the reaſon that *Northern* Nations, who have but a meane and dull ſpirit, do more willingly apply themſelves to the learning of Languages, employ their whole time therein, and are not tired with this bondage and ſervitude; whereas the *Southern*, abhorring ſo fruitleſſe a labour, unworthy of a high and lofty mind, addict themſelves wholly

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to Sciences, and meditation.

*Trismegistus*, who is accounted to have been the founder of Sciences, a great King, Priest, and Philosopher, made so little esteem of the Greek tongue, in respect of the Egyptian, that he was even afraid least those rare workes which he had compiled concerning all Divine and humane Sciences, should be translated into that Language. The *Grecians*, having learned from the *Egyptians* to cherish and refine their own Language, did so contemn all others, that they called them *Barbarians*. And thereupon *Plutarch* cared not for learning of the Latin tongue; though it was in his time most flourishing, and he lived in *Traian's* Court, where it was most purely spoken, and that he had undertaken the writing of the *Roman* History.

Saint *Augustine*, the honour of *Afrik*, and of the Church, who easilie could comprehend and penetrate into any thing; complaines in diverse places, and especially in his Confessions, of the difficulty he found in learning the Greek tongue by precepts; and averreth that it cannot be inculcated into the memory, without rough threatnings, and severe corrections, which dulls the courage of a childe, and distracts his Sences. He saith that also he

found more diſtaſt then pleaſure in the reading of *Homer* himſelf, though it was ſo ful of varieties, and recreative and pleaſant fictions: and that contrariwiſe he learned the Latin tongue in ſporting among women and children, though it was no more naturall to him then the Greek, becauſe he was ſent to learn it in a City of *Africk*, which was a *Roman* Colonie, and where they ordinarilie did ſpeake Latin.

We have in theſe daies farre greater occaſion to complain; they put us in priſon, and torment us in Colledges for the ſpace of ten or twelve yeares, to learne Preterits, Supines, Syntaxes, Heteroclites, and Anomala, which, one may in truth ſay, are but the excrements, and impurities of an irregular, and imperfect Language. For in Saint *Auguſtines* daies, there was yet ſome pretence and colour for the learning of Latin and Greek, which was nationall and popular in a great part of the *Eaſt*; but now why ſhould we in vaine trouble our ſelves to revive obſolet Languages, which ſerve no longer for any commerce? The learnedſt amongſt the *Grecians*, in former times, were wont to blame the *Grammarians*, who beſtowed ſo much time in teaching the Grammer, and the Mother tongue, to the prejudice of Sciences; But what

what would they ſay, I pray you, if they ſaw now the diſorders of our ſchoole? would they not have farre greater occaſion to complain of the length of the bondage we endure in learning of ſtrange languages; which robbs us of the beſt time we have to attain to learning? All Languages ought to be learned by practice, and not by precepts: and wee finde by experience, that the *Dutch*, and *Switzers*, which come to dwell in *France* amongſt us, cauſe their Language to continue in their own private families, and their children are brought up in it without violence or precepts. Nations frame every day amongſt themſelves new ſpeeches naturally, and as it were unawares: and yet theſe numberleſs Greek and Latin teachers cannot in ſeven or eight hundred yeares make theſe Languages familiar in any Colledge, nor bring youth to ſpeake them naturally: But yet wee neede not marvell, if Languages follow the order of Generations, of which we never ſee the beginning, nor ending; and as we can not raiſe them up again to their ſpring and origine, ſo it is impoſſible to hinder them from deſcending, and wearing away.

The *Egyptians* reproved the *Grecians*, who came to ſtudie amongſt them, ſaying,

ing, they remaine in continuall infancie all their life time, without Knowledge or discourse: because they did not profit by their instructions, and could not all under one, learne a forraign Language, though it were usuall both in the Masters and the Schollers mouthes, and apprehend the Mysteries of their Doctrines. But as soone as the *Grecians* began to learne and teach Philosophie in their own proper and naturall tongue, they soon went beyond the *Egyptians*, who were their masters, in all manner of learning: and afterward began to contemn all other Languages, holding the *Romans*, *Spaniards*, and *Carthaginians* for barbarous Nations, because they had not Sciences in their own proper Idioms. Whereas if they had still learned Philosophie in the *Chaldean* and *Egyptian* Languages, they had continued in their infancy for ever.

By this meanes, all those Nations which studied Philosophie in their own mother tongue, became betimes solid in learning, and eloquent, and have left behind them solid and eloquent workes. *Galen* studying in his own tongue, happily attained to perfection, and was both a Mathematician, a Philosopher, and a Physician in fifteen or sixteen yeares, as well as diverse others of his time: and contrariwise those

thoſe Nations which taught, and do teach in obſolet Languages, never taſte the ſweet of Sciences, the very entrance thereinto ſeeming to them craggy and inacceſſible: and if at laſt they attaine thereunto, it is with infinite labour; and although they be learned, yet are they barbarous in their manners, actions, and words. How many learned men are there amongſt us that cannot ſpeak French, and when they ſhould come to the chaire to read, or the barre to plead, they wonder they muſt again the ſecond time learne their Grammar; which is almoſt impoſſible for them to doe, becauſe their memory faileth them, and they have gotten ſuch a continuall habit of their evill Provinciall accent, and termes which are not uſuall in Court, nor will paſſe in gentile companies. For the ſame was the reaſon, why, whileſt they pleaded and preached in Latin here in *France*, the pulpets, and barres ſwarmed with groſſe, ignorant, and barbarous perſons; But as ſoon as they began to ſpeak French, we have had ſuch rare Preachers and famous Advocates, that the French eloquence, which may yet be ſtiled to be but in its infancie, may conteſt either with Greek or Latin.

Advocates indeed had more reaſon then

then any others, to retaine, and preſerve the uſe of the Latin tongue, becauſe moſt of our Lawes are derived from it; the *Roman* Law was compiled in it in exquiſite termes, and it hath been ſo carefully poliſhed and refined by the *Roman* Senate, both in civill and criminall matters, that one may ſay, it was the firſt and perfecteſt ſchoole of eloquence that ever was; and that the Greek, which hath ſo many other excellencies, is in this point inferiour to it, and hath been forced in matters of Law to borrow many Latin words, and cloth them in a Greek habit. Yet they were the firſt, who thorow a generous deſire to ſerve their Country, and honour their Nation, did caſt off the Latin, our Language being indebted to them for its politeneſſe and elegancie; and I admire that this their rare example, ſeconded with ſuch a happy ſucceſſe, hath not obliged Philoſophers, Mathematicians, and Phyſicians to forſake their barbarous termes, and remnants of Latin, to joyn with the Lawyers in the compleating of their own mother tongue.

Man is born for Sciences, whereof he hath the ſeed within himſelf; and to the end that he may diſcourſe in his infancie, and loſe no time, nature, as ſoone as hee comes out of his cradle, gratifies him with

with meanes neceſſary for him to become learned, cauſing him to ſuck and draw his own native tongue together with his nurſes milke, when he is not yet capable of anything elſe, that he may enter into his Philoſophie, as ſoon as he hath the very firſt degree of reaſon. And that our common mother Nature hath not deſtinated us to learn languages, we may perceive by this, that the older we grow, the more unfit we are for the attaining of them; and a man who is come to a perfect and mature age, ſhall labour more to attain one Language, then a child in learning three or four ſeverall ones. Beſides, Sciences trouble not the mind as Languages doe; and the more a man learneth, the apter he is to learn; Sciences having ſuch a relation to one another, and being ſo linked together, that they lend mutuall aſſiſtance to one another; they are ſiſters which live in perfect unitie, without any miſunderſtanding, finding a joint habitation in our mind, as it were in their fathers houſe, which conceiving every where objects of the ſame kind, needs but one Image to comprehend all thoſe things which are of the ſame nature. Wheras the Memorie, by reaſon of the diverſity of Languages, is faine to burthen itſelf with an infinite number of ſpecificall nominations,

tions, which trouble one another, and make a horrible confuſion in that faculty. And furthermore we find by experience, that thoſe who have many Languages, are never ſo fitting for ſublime meditations, and deep diſcourſes: and that to be a ſound Philoſopher, it is better to ſpeak but one, and have the underſtanding at libertie, and free from the great intricacie of ſtrange words.

The *Egyptian*, *Greek*, and *Arabian* Philoſophers, conſidering that Nature, repleat both with goodneſſe, and wiſdom, did bring up children all at once to the Knowledge both of names, and things, and that ſhe did ſuggeſt unto us words, according as ſhe inſpired us with thoughts; did alſo at the ſame time reſpect as well the one as the other, and were equally carefull of inſtructing children in well ſpeaking, and in doctrine; As ſoon as the light of reaſon began to appear, they ſowed into the memory as in a fruitful ſoil, the ſeeds and principles of Knowledge, which ſerved for a guide and conduct of their life; ſo that good and wholſome Maxims taking deep root in the underſtanding, did in proceſſe of time fructifie, and increaſe there: whereby former ages brought forth ſuch men as poſterity admired, and whoſe very names were honoured and reſpected.

But

But now, in ſtead of beſtowing our tender age in things which might edifie youth, we caſt it into the briars of Grammar, and ſuch troubleſome difficulties, as dull the acuteneſſe of the underſtanding: they oppreſſe the memory with the troubleſome ſtudie of obſolet Languages, the Knowledge of which is many times fruitleſſe, and to no purpoſe, eſpecially for ſuch as doe not make a profeſſion of writing or ſpeaking Greek and Latine. That time might be employed farre better in the refining of our own Language, and the ſearch of truth: and queſtionleſſe the *French*, who are endowed with ſingular and rare naturall gifts, would quickly become, as they were in the *Druides* times, the moſt learned and eloquent in the World; and Philoſophie would once again flouriſh amongſt us. Is it not a ſhame, that through neglect of our owne language, we ſhould ſpeak many things in Greek and Latin which wee might as well expreſſe in our mother tongue? Is not this a making our ſelves ſtrangers in our own Country, and never behold learning but in borrowed robes?

One might object, that children are not capable of Sciences, and that ſtudying of them is too ſerious and important an employment for them. Yet experience teach-

teacheth us the cõtrary; & *Aristotle* himself in his *Politicks* saith, that children are capable of learning Philosophie at seven or eight yeares of age, because they begin then to be capable of reason, their imagination is vivid, and hot, their Memorie tender, and apt to receive any good impression: and it is farr easier for them to apprehend Reasons, whereof they have the principles within themselves then the Rudiments of Grammer, which are fruitless blossoms, and to which they have no naturall disposition.

This error hath by little and little crept into the minds of men, because they have not considered that there are two sorts of Sciences, namely of Invention, and Discipline. As for the first, children indeed are not capable of them, and even amongst men none can attaine thereunto, unlesse they be sublimed wits, and spirits fitted to invent new things: they are endeavours of an extraordinary Genius, or a continual study of 20. or 30. years, accompanied with long and profound meditations, and solitarie reflections, which at last discover unto us some particular lights. And such wits deserve even to be admired; they are the honour of mankind, and raise it up to a kinde of divinity. As for the Sciences of Discipline, or disposition, they

they are not of the ſame nature: all ſuch as have any memory, even women and children are capable thereof; they are but reiterations of what hath been ſaid before, which may be eaſily apprehended, when they are explained and expounded; yet are they ſeeds of the high Science of Invention, when they are ſown in a fruitfull, ſublimed, and extraordinary underſtanding. Therefore even the Northerne dull Nations are capable of knowing, and apprehending what hath beene written and experimented by others, becauſe they have good memories, which in ſome manner ſupplie their default of Invention. And the Southerne people being more ingenious, having ſought out the truth in Ancient writers, are fitter through their acuteneſſe to diſcover new inventions. Wherein we may admire divine providence, which having made all men rationall, guides them ſeverall waies to one end, giving the one a more lively judgment, and the others a more happie memorie. Why ſhould then that time, which is ordained for ſciences, be ſo ill employed in an apprentiſh'p to learne grammatical obſervations and precepts, far harder and more difficult then the language it ſelf? why ſhould we ſpend ten or twelve yeares in ſtudying Greek and Latine, to make uſe of thē afterwards but one year or

two

two in the ſtudie of Philoſophie? Is it not an uniuſt and inſufferable thing, to conſume the moſt precious time of our life, and moſt fitting to learne ſciences, namely from ſeven or eight, to eighten or twenty yeares of age, in learning of the grammer & ſome bookes of humanitie, with intollerable trouble and labour, then, when youths begin to incline to diſſoluteneſſe, and deſbauches, gaming, hunting, and travelling, they are put to Logick, in which they muſt againe begin to learne a new kind of Latine, ſo barbarous and obſcure, that it ſeems to have been invented, onely to make Sciences odious, and diſtaſtfull. And by this means, in ſtead of prolonging the Gentries time of ſtudying, they are forced abruply to cut it off; their imployments calling them to ſtate affaires, ſo that what they have not learned at fifteen or ſixteen yeares of age, they muſt be ignorant of all the dayes of their lives, to the great dammage and prejudice of the ſtate.

And thus through the difficulty & tediouſneſſe of learning Greek & Latine, our great ones are fruſtrate of their rudiments of Philoſophie, which is one of the greateſt miſhaps that can befall a State. For there are but very few that can attain to the ſight of the luſtre of Sciences thorough ſo much miſt and darkeneſſe: ſublime & moſt ſubtile

tile underſtandings onely can comprehend all things, without any intricacy or confuſion. And it is a miraculous thing how a perfect knowledge of languages, joyned with deep learning ( which ordinarily make a man penſive, ſolitarie, and moſt fitting for a private life) can conſiſt in your Eminency, together with ſuch cleareneſſe of ſpirit, grave carriage, majeſtick and bewitching entertainement, which doth charme and captivate mens hearts unto you; and the knowledge of all theſe things, hath furniſhed and fittingly diſpoſed you to become the moſt abſolute States-man that ever was in *France*. So that in you ſir is verified that Maxime which *Ariſtotle* ſets down, namely, that Policie is the miſtris and Queen of all other Arts and Sciences; becauſe ſhe it is that regulates their functions, and applies them to the good of the publick. And now *France* findes by experience, to its honour and glory, that Kingdomes never flouriſh and proſper better, then when prudent and learned men ſit at the ſterne of publick affaires. I muſt notwithſtanding confeſſe, that many wiſe and underſtanding people, have ſtudied in forraigne Languages, ſome have travelled into *Egypt*, to *Marſeilles*, *Greece*, and other countries famous for excellent and learned profeſſors; which have lived

lived and taught in them: but they were then naticnall Languages, and needfull for the learning of Sciences, and uſefull in the chiefeſt ports in the world, into which one could not travaile without them: And they were ſo farre from being difficult and hard to learne, that one could not almoſt avoyd nor ſhun the learning of them through daily converſation with the men, women and children of that country. But why do we now adaies without any neceſſity ſo much ſeeke after Languages, that lie buried in Libraries as in their Sepulchers? Let us ſtirre up their aſhes as long as wee will, we ſhall never revive them: the fragments and relicks which are left of them, are but ſo many ſhadowes, and defaced monuments. And ſometimes we turmoile our ſelves about them all our life time, and yet cannot attaine to the true Genius and pronunciation of them; in which, as the Greek oratour ſaith, conſiſts the ſpirit and ſoule of a language. Is not this I pray a kind of husbanding another mans land, letting our owne lie fallow?

The Greekes did in former ages ſee the Ægyptians Language and Philoſophie fall to decay, and the *Arabians*, the *Greekes*; and yet thoſe politick nations never went about to ſupport, or re-eſtabliſh them: Yea contrariwiſe they ſought all meanes,

utter-

utterly to aboliſh and ſuppreſſe them, to bring their own mother tongue into credit. Conſidering that it was no leſſe diſgrace for them to bee governed by forraigne tongues, then by forraigne armes and powers.

Some teſtie Critick, or abſurd Polititian will peradventure ſay, that it is not fitting to lay open the myſteries of a Science, nor make them common. And that a Science is the more majeſtick and venerable, when it is obſcure and hidden from the common ſort of people. And therefore Ægyptians ſet down their Philoſophie in Hieroglyphicks; the firſt Greekes, and the antient Gauls in obſcure verſes! But this was an error, which great *Ariſtotle* both oppoſed, and reformed. For whereas *Pythagoras* reduced all Sciences to numbers, and treated of all things as an Arithmetician; *Plato* reaſoned of all naturall things as a Geometrician; *Anaxagoras* as an Aſtronomer, & every ſect in ſome Enigmaticall and extravagant manner: This divine Genius of Nature ſpoke of every thing without any mixture, and in its own purity, phyſical matters as a Phyſick, of Policie, as a Politician, of Logick as a Logician, of Metaphyſicks as a Divine, and ſo laid open the whole courſe of Philoſophy, diſperſing thoſe ſhadowes and Chimeras which

made it obſcure, and darke. And indeed we ought to take the ſhorteſt, and neereſt way we can find, to conduct us to Sciences; for if we linger, or goe aſtray never ſo little, wee ſhall never come to an end of this brave journey, there are ſo many things to be known in this world. The volume which Nature gives us to reade over is ſo large, ſhe hath ſo many ſecrets hidden in her breaſt, that we are ſo farre from attaining to the knowledge of all things, that the rareſt and moſt underſtanding men and witts have averred, that all that we know is nothing, in compariſon of things which are unknowne to us: and it may truely be ſaid, that the termes of Sciences and Arts are ſo particular, and peculiar, and alien from an ordinarie Language, that they cannot be underſtood in any kind of ſpeech, but onely by ſuch as profeſſe the ſaid Arts, and Sciences. Finally, men are borne for knowledge, and it is a notable wrong done to them, to take away the means, and make the way thereunto hard and difficult. The Schooles (as they were in former times in *Ægypt*, *Greece*, and *Arabia*) ought to be open to all the world. In thoſe dayes children had fininiſhed their ſtudie of Mathematicks, and Philoſophy at fourteene or fifteene years, before they were of age to undertake that profeſſi-

profeſſion whereunto they were deſtinated for the reſidue of their life; which made them more capable and fitting for publick employments. For all the parts of Philoſophy and Mathematicks are apt i-able to the neceſsity of living, and wellfare of Commonwealths. Logick cleares and ſtrengthens diſcourſe, giving a method and rule unto it. Morall Philoſophie governes and mitigates our paſsions, makes us good fathers of families, and good Citizens. Phyſick gives us the Principles, and diſpoſeth us to be good Phyſitians: The Mathematicks fit us for affaires belonging either to war or peace, either in Mechanick or Liberall Arts, which are the grounds, and maintainers of Societies: But after we have conſumed all our youthfull dayes in learning of Greek and Latine, all this labour and watchfulneſſe ſtands us in no ſtead, but onely to reade ſome Greeke and Latine Authors, which is but an unprofitable curioſity for the party, and caſts us into a kind of droniſhneſſe, and diſables us from doing any thing elſe; ſo that thoſe who have ſo ſpent their time, are not capable of any profeſsion, and are but unprofitable Citizens, which can contribute nothing to the good of a Common-weal h, nor ornament of a State.

So that many men who are not apt to learne Languages, or have not time to imploy themſelves therein, are fruſtrate of the fruites of Sciences, who might otherwiſe become great perſons; if the ſaid Sciences were taught in the vulgar or mother tongue; Whereof we have notable and famous examples in *Simon* of *Athens*, *Polemon*, and *Protagoras*, who comming by chance into the Schooles of *Socrates*, *Ariſtbenes*, and *Xenocrates* were ſo feelingly touched, and powerfully edified by their Doctrine, that they preſently reſolved to forſake thoſe ſordid trades in which they had ſpent the greateſt part of their lives, and reforming their behaviours, addicted themſelves wholy to Philoſophie and vertue.

If Philoſophie had no other interpreter but the Latine tongue, we ſhould indeed adheare, and apply our ſelves to that, neither could we any way avoyd the learning of it, ſeeing that without it we could not attaine to Philoſophie But all Languages are fitting for it, and ſubſervient to it: And though it be contrarie to the common opinion, we may ſay and averr, that the Latine is extremely defective in that particular; becauſe it appeares, that in its moſt flouriſhing time, the termes for Sciences were not known in *Rome*, and thoſe which

which were invented ſince, ſavour not of the Genius of pure Latine, and could not outlive a life leſſe Language.

The Latine as well as other Languages hath been ſubject to mixture and corruption, and hath not long remained in one ſtate, as divers learned Authours have written. We may obſerve in it five ſeverall Idiomes, or kindes of Language. Namely, the firſt, and Ancient; the Latine, the *Roman*, the Mixt, and the Baſtard. The Ancient, which the firſt and primitive people of *Italie* uſed, wherein ſome obſolet verſes were extant in *Varroes* time, though hardly underſtood, flouriſhed under *Ianus* and *Saturne*. The Latin, which the Latins uſed, was ſpoken under the raignes of the *Tuscan* Kings, and in that language were written the *Decemvires* tables, the holy and ſacred lawes, and the publique Edicts. The Roman, which ſets downe the Roman Hiſtories, and the Civill Law, began immediately after the Kings were expelled, and was refined by the Poets, *Plautus*, *Nevius*, *Pacuvius*, *Ennius*, *Virgil*, *Ovid*. and *Horace*; amongſt Oratours and Hiſtoriographers, by *Cato*, *Hortenſius*, *Cicero*, *Cæſar*, *Saluſt*, and *Livie*. The Mixt began with the increaſe of the Empire, and was in Eſteeme under the Emperours, who admitting divers nations

to the right of being Roman Citizens, & to citie honours, were thereby constrained to admit also of a mixture of severall barbarous words; by which meanes the Roman vertue began to degenerate, and by little and little, with its liberty, lost the purity of its Language. Finally, the Bastard, and Spurious Latine which hath lasted from the dissipation of the Empire to this time, every day receding more and more from its primitive puretesse. at last was divided into the Italian, Spanish, French, and severall other tongues.

As for the last, and the three first, those who are well read in Histories know they never had the termes of Sciences, the fourth onely, namely the Mixt had that priviledge towards its declining, and it was not long a nationall Language, nor had not age or time enough to be brought to the height of its perfections. And now Latin is made use of but only in some parts of Europe where it is so subject o the corrupt pronunciation of severall Nations, that a French man can hardly understand a Germans Latine, nor an Italian an Irish mans, &c. And besides the Latine tongue is now so defective, that we can hardly expresse our selves in it, the tearmes of all Arts and Sciences being so farre altered, that they have no relation to the Language

as

as was in former times. And laſtly, the knowledge of ſeverall tongues is no way availeable to Philoſophie, and if a man could ſpeake all manner of Languages, he would be never the more rationall for that, nor more fitting to learn Sciences, then he that hath no more but his owne mother tongue.

It were much to be wiſhed for the ſatisfaction of men, the concord of Nations, & the communicating of thoughts, that there were but one language in the world; then were it eaſie to travail into farr countries, there would be great facility in commerce, and the whole world would be as it were but one ſtate. But ſince ſo much happineſſe is not to be hoped for, we are at leaſt bound to refine our owne language, and make it uniforme throughout our whole Kingdome; Which if we doe, and fit it ſo, that we may teach Sciences in it, it will grow in as great repute as other Languages were, and forraigne Nations will come to us, as they formerly did into *Greece* and *Ægypt* to learne Sciences.

It may be objected that the Latine hath a kinde of prerogative above other languages, which it holdeth by a publick and univerſall right, that former ages did with ſuch a religious reverence, worſhip and obſerve the uſe of it, and ſome moderne

writers, as *Mirandula*, *Eraſmus*, *Fernelius*, *Cardanus*, *Scaliger*, *Ramus*, *Alciat*, *Cuiacius*, *Molineus*, & *Craſſot*, have left us many accurates writing therin, of all which we ſhould loſe the benefit, and reading, if we had no other language but *French*. But if we conſider on the other ſide, that by meanes of tranſlation we may appropiate unto our ſelves any Authours workes, and that as ſoone as we have refined and poliſhed our native tongue, we may tranſlate any either ancient or moderne; this objection will be of no great weight.

There may againe be objected, that the ſtructure of the Greeke & Latine tongues is more regular, and they may furniſh us with larger meanes of expreſſing our thoughts. But though it be farre from us to lay any imputation or blame upon thoſe noble Languages, yet we may lawfully ſay, that their excellencie conſiſts but in artificiall beauties, and that their ornaments are more neceſſary for Poets and Orators, then for Philoſophers, who will have the perfection of Languages to conſiſt in having proper names for all known things; with which expreſſions our tongue is very well furniſhed, and if it be wanting in any thing, it hath been our Anceſtors fault, who have contemned their mother tongue; which default

fault we muſt now amend by our owne care. And why are *Plato*, *Ariſtotle*, *Plutarch*, *Tullie*, and *Senecaes* workes in ſuch great eſteeme, and credit? it is not for their elegancie, which is but an Axceſſorie; but becauſe they have beene good Philoſophers, and have had perfect knowledge of vertue and Sciences. It is therefore, that Libraries are filled with their workes, & all ſolid ſpirits deſire to reade them; & not for their Eloquence, & Rethoricall fluency.

Languages indeed have divers kindes of perfections, ſome excell in abundancie of words to expreſſe their thoughts. And thoſe Nations which have the greateſt knowledge of Divine and Naturall things, and of Arts and Sciences, have alſo a more rich and abounding Language. And therein the firſt and impoſed Language was moſt excellent, it having a proper name for every mineral, or mixt, that was in the world. Some againe excell in the framing of parts of ſpeeche, when the Nownes, and Verbs are well compoſed; and the Tenſes and Caſes have their juſt terminations, which make the beauty and variety of phraſes, and is a moſt rare ornament to a Language, and therein the Greek & Latine are much to be commended. And ſome againe excell in ſweetneſſe of words, pleaſantneſſe & facility of pronunciation.

For the number of termes, it is true that there are ſome wanting in the French, for want of refining and poliſhing of it, and becauſe in ſtead of inventing names in our owne mother tongue, for ſuch things as we are newly come to the knowledge of, we have improperly taken them out of the Greeke and Latine, whereby they are not popular, nor intelligible. But if Sciences were once brought in and taught amongſt us in our owne mother tongue, that defect would ſoon be ſupplied and amended; ſeeing our Alphabet well known and regulated, is queſtionleſſe more large, and enriched with nine or ten letters, and fifteene or ſixteen diphthonges more then the Greeke, Latine, Italian, or many more, as we ſhall make it largely appeare in our Grammer; wherein we will propoſe the meanes of ſhortning our French Orthographie, and make it wholie conformable to the pronunciation, which will make the reading thereof much more eaſie, as well for ſtrangers as our owne Countrimen.

As for the ſtructure and frame of it, we muſt confeſſe that it hath this defect common with other Languages, which decline their Nounes by Articles, and conjugate their Verbes with the help and aſſiſtance of the Subſtantive and Auxiliarie Verbe, naine-

namely to ſpeak in meeter often, and want variety of terminations: and this is the point wherein we muſt chiefly labour in the reformation of our language, it being impoſsible for it otherwiſe to be perfect, & in all points compleate: which thoſe great Poets who lived in *Charles* the ninth, and *Henry* the thirds time held to be abſolutely neceſſary. And though it be not ſo curiouſly regulated, yet it doth not ſo much diſquiet and trouble the mind by the tranſpoſing of words, as artificiall languages doe but contrariwiſe in imitation of naturall ones, it expreſſeth things in the ſame orders as they come into the minde, and is more proper & eaſie for Philoſophie; neither hath it ſo many Heteroclites, & irregular words, as the Greeke and Latine have.

As for the ſweetneſſe and facility of it, ſtrangers themſelves will confeſſe, and certaine it is, that it goeth beyond any other language therein: and that for two reaſons. The firſt is, becauſe it makes an excellent conjunction of letters and compoſition of words, terminating them alternatively, in Vowels, Conſonants, and ſometimes Diphthonges whereas the Italian words end for the moſt part in Vowels, as the Dutch doe in Conſonants; which makes a kinde of unpleaſing ſound through a too frequent reiteration The

ſecond reaſon is, becauſe the Tones thereof are more uniforme, and doe not fall and riſe exceſsively, as they doe in ſome other Languages, men ſeeming to ſing when they ſpeake them, and having ſuch different accents, that it forceth one to writh his mouth and face in pronouncing them. There are alſo proud and boaſting languages, as the Spaniſh, which boaſts it ſelfe to be the Language of the Gods; Soft and effeminate, as the *Italian*, which is termed to be womens language; Rough and fierce, as the Northerne, therefore by ſome termed the language of Devills. But the *French* hath none of theſe faults, it is more upright and uniform in its pronunciation, & therefore is called the language of men, as being moſt proper for diſcourſe, being calme and without agitation.

And yet further to take notice of the excellency and worth of our Language, we may note that there are divers ſorts of utterances in the world. Some Nations ſeeme to draw their ſpeech out of the very bottom of their breaſts and throates, as the *Hebrew*, *Dutch* and *Tuſcan*, *Italian*: Others out of the palate, and the noſe, as the *Italian*, and *Spaniard*. Others ſpeake betweene the teeth, as the *Engliſh*, *Iriſh*, *Danes* and others. The *French* only ſpeak through the lipps, as the moſt proper organ, and

and inſtrument: Which is the cauſe they ſpeake quicker, and expreſſe their thoughts more diligently: and this great volubilitie proceeds from the faculte of applying the tongue to the lipps, and joyning it with a pleaſing kind of harmonie, and ſo the words follow the thoughts and Imaginat ons ſo cloſe, that ſtrangers take occaſion thereupon to accuſe the *French* of lightneſſe; whereas it is a great advantage, and as it were a peculiar gift of our nation, a property of our climat, which makes our entertainement more pleaſing, our mind more ready at hand, and our diſcourſe more cleare. And if our ſpeech ſeem harſh to ſome ſtrangers, it is by reaſon of the writing, which is not agreeable to the pronunciation. But the reformation of that is daily endeavored by regulating our Alphabet, and by giving unto every leter its true and particular character. But it may be ſaid unto me, what art thou, that after ſo many ages, wouldeſt reſtore the *Ægyptian*, *Greeke*, and *Arabian* method, which hath been ſo long baniſhed out of the world, or rather buried in the tombe of oblivion? who giveth thee now leave to controule a cuſtome approved of by the common conſent of all Nations, for ſo many ages? thinkeſt thou to be only quick-ſighted, and that all thoſe learned

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men, who were enlightened by the light of Sciences, were ſtricken with a ſpirit of blindneſſe, and did not know which way to teach them? Couldeſt thou not conſider that Sciences being immutable, required a language no way ſubject to changes, and that nationall tongues which change almoſt every age, are not ſo proportionable to their ſoliditie as thoſe ancient Languages, which being no more popular, are not ſubject to any alteration? If thou haſt lived thus long, and never did'ſt reflect nor looke upon the inconſtancy of popular and nationall languages, behold I will ſhew thee ſome authenticall, and evident proofs thereof.

*Ægypt* in the time of its Kings, which were called *Pharaobs*, had a certain peculiar & particular language, as may appeare by ſome manuſcripts extant even in our days, which are no way to be underſtood: now the *Arabick* hath ſucceeded in its place, yet we have not retained one word of that ancient Idiome which is reported to have been very large and copious, and more proper then the Greek it ſelfe, to treate both of divine and humane Sciences. In *Paleſtine* and *Ieruſalem* in former times they ſpake *Syriack*, and now the *Arabick* is there nationall. *Greece* ſo renowned for her Language, is now conſtrained to ſpeake

*Turkiſh*

*Turkiſh*. The coaſt of *Barbarie*, which in former times ſpake the *Phœnician* tongue, ſpeakes now the *Moors* language. *Gaule* which had a dominion vaſt and powerfull enough to maintaine it ſelfe againſt its enemies, being thorow its owne diviſions at laſt conquered by the *Romans*, hath changed its language three or foure times, in leſſe then ſixteene or ſeventeene hundred yeares, and that which we have at this day, is compoſed of the *Celtick*, *Roman*, *Franconian* and *Gothick* tongues, and is quite different from the ancient; which *Plinie* who was a *Gaule* borne, and ſpake the Language moſt perfectly, did extoli to the skies. Finally, the *Poloniens*, *Vandalls*, *Bulgarians*, *Croatians*, *Dalmatians*, *Ruſsians*, *Bohemians*, *Lituanians*, *Moſcovites*, and *Scionians*, who in former times knew no other but the *Teutonick* or *German* tongue, now together with divers other Nations, ſpeake nothing but the *Sclavonian*. And the *Germans* confeſſe that the Language which themſelves now ſpeake, is quite different from that which they ſpake formerly. We might eaſily name divers other Nations; and were it poſſible to have a regiſter of all the Languages, we ſhould therein finde how they art ſubject to a perpetuall revolution; and that thoſe words which compoſe them, dying in one

countrie,

countrie, and reviving in another, differ in nothing but in the exchange of the meaning, and that there are not in nature generations and corruptions more worthy of admiration, and leſſe admired.

To anſwer all theſe objections diſtinctly, they ſeeming to be ſomewhat hard to reſolve, I will firſt ſay, that there can be no valuable inſtance made againſt the example of *Triſmegiſtus*, *Ariſtotle*, *Tullie*, *Avicen*, and the generall cuſtome of thoſe learned men of former times, who had more underſtanding then we, who never made uſe but onely of nationall languages, in which, though they be ſubject to change, the truth of morall and nationall things remaines perpetually. Of what colour ſoever they painted *Diana* which was in *Chio*, made of white marble, the next day they would find her againe in her naturall whiteneſſe, which painting could not cover, nor art corrupt. And if this preſcription ſeemes an inviolable law to theſe protectors of Languages, and a ground ſufficient to make us forſake the method which was read in ancient times; I would faine know of them whether any preſcription can run againſt the love which we are bound to beare to truth our countrie, and our mother tongue? and we might alſo conclude from thence, that old errors becauſe

cauſe they have been allowed of for a long time, are no errors, which in underſtanding mens judgement are notwithſtanding the moſt pernicious. Cuſtome then can not be a ſufficient defence againſt theſe great and learned men: neither muſt the proceedings of theſe laſt ages, prevaile againſt the Method uſed in antient times. They are but Waves beating againſt Rocks; truth will alwaies prevaile: and though wee be growne old and inveterate in errors and diſorders, yet are we not to be excuſed therefore, if we perſiſt therein. Let us rather confeſſe wee have fooliſhly gone aſtray, and acknowledge that the onely meanes to bring us againe into the right way of wiſdom, is, to imitate thoſe who in Ancient times preferred Popular, and Nationall Languages before any obſolet and ſtrange tongues.

Secondly, we do not deny but Nationall, and Mother tongues are ſubject to mixture and corruption: many learned men have obſerved it, and there are too many examples to prove it. But we deny that an obſolet Language can better preſerve the Doctrine and Learning of our forefathers then a National. For the Languages doe not cauſe Sciences to live, they are but the ſhadowes and figures thereof; but it is the Science which makes the Language

guage to live; and though it have equall dominion over them all she hath it farre more absolute over the Nation, then over them which are out of date. For proofe whereof, if our Ancestors, who have written so many treaties concerning the firmnesse of Sciences, and inconstancie of Languages, had thought it fitting to study in obsolet Languages, they might have done it as well as wee, seeing the *Egyptian* tongue was in the time of the *Grecians*, and the Greek under the *Arabians* was not mentioned, nor found but onely in Books. But these great men knew too well that they could not bring in so pernicious, and ridiculous a custome, without encompassing Sciences with thousands of difficulties, and frustrating many men, who could not learn strange Languages, of the hope of attaining to the Knowledge of them. Wherefore rejecting all other Languages, as unprofitable waies, and extravagant meanes, they most judiciously brought their youth directly to the Knowledge of Sciences by the abbreviate way of their mother tongue.

But fully to satisfie the objection of those who say, that popular and naturall Languages are too variable to deserve the honor of being interpreters of Sciences, and expositers of mens best thoughts;

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We affirm that they are more conſtant, and leſſe ſubject to change then the obſolet. For though they ſeem be to exempted and free from alteration, and incapable of increaſe or diminution, becauſe they are not ſubject to the mutable will of men, but are continually taught by the ſame rules; yet ought we not to attribute unto them a perpetuall laſtingneſſe; ſeeing that the power of a Conqueror, that hates learning, may on a ſuddain annihilate thoſe languages, as the *Turk* hath done in all his Dominions. And all things rightly conſidered, no Monarch can exempt thoſe remainders of antient Languages which wee have from the juriſdiction of time, nor protect them againſt ſome inevitable chances, the leaſt of which may abſolutely deſtroy them.

The firſt Language which had ſo many prerogatives above others, gives us a faire example of this truth; the firſt inhabiters of the World had imprinted it, not upon paper, as we do now, but upon moſt ſolid and hard columnes, that they might make it live for ever, and tranſmit the memory thereof to poſterity: Yet for all that, it vaniſhed away by little and little, and that faire monument hath been ſo little regarded, that there remaines not now

now any signe thereof. We may likewise alleage to this purpose, that the Jewish Language was wholly extinguished during the Captivity. It was the Organ whereby the will of God was set downe, and the antient Law was written in it: *Esdras*, and the Doctors had preserved the understanding of it: yet at last they let it perish, judging it more convenient to translate the sacred History in the mother tongue, then to bind the people to the re-establishment, and the learned to the preservation of a Language newly lost. Finally the *Roman* Annals make faith that the antient *Roman* Language, of which the Priests onely had preserved the knowledge, hath been subject to the like overthrow: the Libraries were full of it, the Sibylles verses, the Hymnes and Canticles were written in it, the *Roman* Senate had professed and declared it self to be the preserver of it, and yet all this could not keep it from a totall ruine.

Moreover, although the nationall languages be subject to the innovation of some words; yet experience sheweth us, that those which have had any extent, or merit, either by being polished by politick Nations, who knew how to bring them to perfection, at home by the means of Sciences, and abroad by way of armes

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in defending themſelves, have not been ſo ſubject to periſh; and will outlaſt many ages before they be quite aboliſhed. Witneſs the Greek, which remained entire for above two thouſand yeares, and would have laſted longer, if the Turkiſh domination had not cut off the courſe of ſo many years, which it might yet have lived. It is certain that the Romans ſtrove with all their might to aboliſh the language of the Gaules, whom they had ſubdued; yet their deſign could not fully come to paſs, and we have to this day ſome of it in this Kingdom, which hath no communion nor part with the Latin, which evidently ſhewes that it was never there: nor the vulgar and mother tongue never ſuppreſſed.

Whereby we may inferre that popular Languages, which are ſo hardly ſuppreſſed, may be continued farre better and eaſilier then thoſe forgotten ones which can not be preſerved without much difficultie; and that they are more proper to ſerve for inſtruments to Sciences. Nationall Languages likewiſe decay by degrees, and are aboliſhed by ſucceſſion of times. But thoſe obſolete ones, which have no more being but onely in Libraries, and ſubſiſt onely by art, may periſh and comeſiſt nought in an inſtant. And if the Romans,

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who were ſo carefull in univerſaliſing their language, had found none to oppoſe them but onely Obſolet tongues, and books; they would have aboliſhed the memory of them in an inſtant, and would not have found ſo much oppoſition in bringing in the Latin tongue into all the Provinces which were ſubject to their Empire.

Moreover have we not great cauſe to to doubt, whether the Latin tongue which hath been extinguiſhed theſe ſix or ſeven hundred years, and hath laſted to our times onely by the meanes of Colledges and univerſities, will laſt ſo long as the Greek, the Gaule, and many other. Thoſe who come in after ages, will know the Succeſs thereof better than wee. As for the preſent, to come to underſtand why popular, and nationall Languages are more laſting, and fitting to teach Sciences in then the obſolet, we ought to obſerve that in every Language there are two ſorts of words. Some are familiar and vulgar, which ſerve for common diſcourſe the other proper, peculiar and effectuall onely for Trades and arts. The firſt depend upon the people, which hath power to alter the names of ſuch things as it hath uſe of to entertain ſociety, the latter are within the Philoſophers jurisdiction, who have power to give names to all things, eſpeci-

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ally to Arts and Sciences. The firſt are ſubject to change, and do not laſt alwaies; partly becauſe they ſignifie nothing but ſingular, contingent, and caſuall objects; partly becauſe they are ſubject to the fancies of a light, and inconſtant multitude: but that alteration that is ſo ſmall, that there will ſcarce be a hundred of thoſe common words altered in a hundred years. It is not ſo in thoſe words which belong to Arts and trades, it is in a manner impoſſible to alter them; and after they are once in uſe, the common people have no power over them, they are kept in by a myſterious way, they are of ſo good a temper, and ſuch ſolid matter, that they ſtand firm and immoveable, whileſt other names are toſſed and turned upſide down, by the giddy-headed Rabble.

The reaſon why they are ſo firme and conſtant is becauſe they are applied to ſignifie firme and conſtant things, ſuch as the materials & inſtruments of Arts are; it is not eaſie to change them and put others inſtead of them. And if artiſts, who are the diſpoſers of them, and to communicate & teach them to their apprentices, with the ſame fidelity as they received them of their maſter, ſhould aſſume ſo much liberty to themſelves as to innovate and alter them, and bring in new according

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to their own fancies, naming one and the ſame thing which belongs to their trade, in one countrie by one name, and in another otherwiſe, they would not within a ſhort time underſtand one another, nor maintain that correſpondency and brotherhood which is amongſt them.

Therefore they are much miſ-informed concerning the nature of things, who would have Sciences taught in obſolet and forgotten Languages, to give them as it were innumerable termes. They doe not conſider that the terms of Arts and Sciences may eaſily be perpetuated in all Languages, ſo they be poliſhed and refined: Wherefore we are both of one opinion in this; that we ought to teach Sciences in firm and durable tongues, but we affirm that Nationall Languages are more durable then the obſolet ones; and that for diverſe reaſons.

Firſt, becauſe the termes of Arts and Sciences are no ſooner invented, and approved of in a ſpeech, but they of themſelves doe preſerve themſelves therein, even as the termes of a trade without any trouble or labour: and if there ſhould be any paines required therein, they might without compariſon befarre more eaſilier learned & preſerved in a Nationall & popular Language, then in an obſolet one.

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The ſecond reaſon is, becauſe ſuppoſe the Language of the Country were ſubject to ſome change, one may hinder them from changing with it, by forbidding any new ones to be brought in, and ſo they remaining as they were, may be ſtill applyed to the various changes of other Popular words. By which meanes all ſcholaſticall termes have remained in their firſt being, for theſe five or ſix laſt ages, though the reſt of the Latin tongue have varied much ſince that time, as we may ſee by thoſe authors that have writteh in thoſe ages.

The third is, that all Languages being preſerved by the induſtry of men, it will be farre eaſier to keep a ſmall portion of a National Language from periſhing, then to revive a whol Language which is quite out of date and forgotten. For youth may eaſily and in a ſmall time be inſtructed in the termes of that profeſſion, which it meanes to follow; they being but few in number, and not the hundreth part of the words of a full and compleat Language: ſo that they may be learned with ſmall paines, and as it were inſenſibly, before one think of it; and learning their own Countrie Language naturally, they ſhall be exempted from the tedioufneſs and difficulty of learning the Latin tongue, wherein they ſpend ten or twelve yeares

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of their beſt time, to make them capable of underſtanding three or four hundred barbarous words, which have been framed in the Univerſities within ſix or ſeaven hundred yeares, by ignorant perſons who never knew the Latin tongue in its purity. Yet they have been ſo induſtrious and fortunate in their proceedings, that they have brought theſe words into ſo much credit and eſtimation, that it hath been commonly thought they could not be expreſſed in any other language, and that they had a particular energie and vertue to ſignifie thoſe things. But, in truth there is no ſuch matter; for if you come to examine them neerly, you will find they ſignifie nothing at all, they are not polite, and cannot be tranſlated, nor yet underſtood in any language, if the phraſe and Syntaxis of them be not mended; it being moſt certain that the Latin Philoſophers ſpeech is not leſs ridiculous and barbarous in their own language, then it is in ours. And if any eſteem them politer and more ſignificant then ours, it is becauſe they have been ſo long accuſtomed to them, that they cannot eaſily find the defaults and diſorderlineſs of them.

But ſuch as are well verſed in the Genius of Languages, know, that the verſion of a perfect diſcourſe, hath a great deal of

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grace, and Elegancy in all Countries; and contrariwiſe a thing ill penned in one Language, is nonſence, and abſurd in all other. Whereby wee may inferre, that the difficulty in tranſlating of theſe termes proceedes not from any particular merit in them, or from the imperfection of other Languages, but from their owne defect and evill conſtruction. For proof and tryall whereof, if you tranſlate them into the *Greek* or *Arabick*, which admit of none, but proper and uſuall termes in their Philoſophy; you ſhall find preſently that your tranſlation will be no more intelligible, or better compoſed, then if it had been in *Spaniſh*, *Italian*, or any other vulgar and Nationall Language. And this is the reaſon why thoſe who have ſtudyed Philoſophy in Latin, underſtand it not in their own Language, and dare not ſpeak of it before men of their own Nation, for fear of making themſelves ridiculous; whereas thoſe who have learned it in an Elegant and refined Nationall Language of their own, can eaſily expreſſe themſelves in any other Language which they can underſtand and ſpeak.

This is the chief argument which the protectors of theſe obſolet Languages make uſe of againſt us, and which they ignorantly borrow from the laſtingneſſe of

them, never regarding the facility and eaſineſſe, which is the onely abſolutely neceſſary condition required for the perfection of a Language which is made inſtrumentall for the attaining of Sciences. And as the mother tongue is moſt eaſie; ſo queſtionleſſe it is the beſt fitted and proportioned to mens ſpirits, and moſt conformable to the intentions of nature, which deſtining us to ſome end, furniſheth us with moſt eaſie and pleaſing meanes to attain thereunto, according as it ſelfe is moſt Noble, and excellent. I would wilingly ask our Antagoniſts, whither they would not hold it a moſt ridiculous thing in Artiſts, if they ſhould introduce a cuſtome amongſt themſelves to ſpeak of their Art only in a ſtrange and unknown Language, putting their Apprentices to the task of beſtowing ten or twelve yeares ſtudy in learning of a hard and troubleſome tongue, onely to make them capable of Underſtanding one hundred or two ſtrange termes of their calling and Vocation.

And if they anſwer, that the termes of Sciences, Arts, and Trades, will take up halfe the words of a Language, and that therefore they are not ſo eaſie to be learned. We reply again, that no man ought, or need, to learne them all, but that every one

one is onely bound to poſſeſſe himſelfe of thoſe which neceſſarily belong to his own profeſſion. And again, ſuppoſe that even theſe termes ſhould alter and be ſubject to changes as well as the reſt of a Language, yet that argues not that we ſhould teach Sciences in any other but the Mother Tongue. Seeing tranſlation may eaſily, and faithfully make an antient Language Moderne: And that it is beyond compariſon more eaſie, to tranſlate our forefathers Language into our own, then in thoſe forlorne and forraign ones.

As for the tranſlation of forraign Languages, all learned Nations, *Jewes*, *Greeks*, *Romans*, and *Arabians*, have uſed it. And though it be ſomewhat hard to turne ſo many Antient workes into our mother tongue, yet we may truly ſay, that it is nothing in compariſon of the trouble and care which ſo many thouſands of brave ſpirits have undergone in the tedious compaſſing of thoſe forgotten Languages. And wee have already naturalized, and taught to ſpeak French, the moſt excellent and rareſt Authors that writ in former ages, ſo that if we continue labouring in tranſlations with the ſame fervencie as we have begun ſince the French Academy was erected; within theſe thirty years wee

ſhall not have any thing left to tranſlate, but ſhall in our owne Mother tongue poſſeſs the Riches of all other Languages

Finally it would not be very difficult to invent a more generall, more conſtant, and more eaſie inſtrument, then that of forlorn tongues, which ſhould repreſent things by Characters, which youth might learn with a great deal more eaſe then the words of an aboliſhed Language, neither would they any way hinder the Mother tongue: and thoſe who had learned thoſe Characters, ſeeing ſome certain markes, would withall conceive the minds of others, and might preſently by other Characters diſcloſe their own. So that thoſe who ſhould be well verſed in this ſecret, would underſtand one another without being underſtood; and without ſpeaking, would converſe with one another, every one in his own Language; which would queſtionleſſe be a moſt pleaſant kind of recreation. As for example, if a Frenchman writes in the preſence of an *Italian*, or a *German*, 1640. the other preſently reads and underſtands, and can expreſſe in his own Language what thoſe Characters ſignifie. This would indeed be a rare art, and ſo much the more to be admired, becauſe it would in many places

ces repreſent the ſame thing, neither would the Characters change, though the Languages did. There might alſo uſe be made of theſe Characters onely, for the termes of Arts and Sciences, to the end the memory might not be overburthened with the exceſſive number, and in all other things make uſe of the Nationall ſpeech. But neither is this invention as proper as the mother tongue, and though it have been formerly uſed by learned men, yet is it not worth the reviving, becauſe it would be accompanied with many difficulties, which ought as much as may be to be avoided for the good and eaſe of learners. I queſtion not but that Sciences are very attractive, & every one naturally deſires to attain them; but yet they wil be ſought after but by very few, if the way vnto them be not made eaſie and pleaſant. We are inventing every day new Methods, to ſhorten and levell the way which guides us thereunto, and yet it is every day more and more encumbred, and difficulties increaſe continually. We ſhall never have any famous men ſpring up amongſt us, what art ſoever wee uſe, unleſſe wee teach in our owne Nationall Language.

Finally it is certaine, that Sciences can not be preſerved by any immutable thing,

but onely by the Species, which alwaies poſſeſſing the Underſtanding in the ſame manner, oblige it to conceive all things in the ſame faſhion. Nature uſes no other Language to ſpeak to all men, and to inſtruct them in the Knowledge of the truth. Thence it comes that they apprehend an Elephant, an Eagle, a Dolphin, all after the ſame manner, and they every where produce the ſame imaginations and Phantaſmaes; in theſe, and perfect connexion whereof conſiſts all manner of diſcourſe. The Species, and the word, have this common to them, that they both repreſent the truth, but this is the difference between them, that the Species being a naturall, and immutable ſigne, muſt of neceſſity be the ſame in all places: and the word being an arbitrary and tranſitorie mark, muſt be different every where; ſo that we may truly ſay, that the ſpecies or notion which repreſents all things to the mind of man, is the onely Language which did never change, and will alwaies be common to all men; becauſe the Objects which preſent them to our ſences, are not changeable, and make themſelves to be knowne every where after the ſame manner: whereas Characters, Geſtures, and words depending meerly upon our will, are every where different. Wee apprehend

prehend the objects, not beauſe they are *Greek*, *Latin*, *Dutch*, *&c.* but becauſe they have a relation to our notion, and ſignifie that which is in our minds. Which is the reaſon that though the Languages of Nations be various, yet they cauſe no diverſitie in the notions of the mind: That which the *French* calls *Pierre*, the *German Steen*, the *Latin Lapis*, the *Greeke* λίθος, and the *Engliſh Stone*, is but one meer notion, although theſe names be different; ſeeing they repreſent but one and the ſelf ſame thing to the underſtandings of all theſe Nations.

Therefore all things well conſidered, there is no readier way can be made to Sciences, then by the naturall and mother tongue; and if ours finds it ſelf wanting of ſome traines to explaine the ſubtilities of Sciences, we may eaſily ſupply that want by inventing names therefore by the help of the Profeſſors of the *French* Academy, and other learned men; to the end that they may paſs through their approbation, and that nothing may be innovated without good advice. And our *French* tongue hath herein this advantage, that in reference to Sciences, it is not yet engaged in any evil or barbarous termes, introduced by any long cuſtome, which it would be more difficult to aboliſh, then

to invent new. *Ariſtotle* himſelfe, though he diſallowed of many *Greek* termes belonging to Philoſophy, durſt not undertake to reform them, fearing to ſeeem an Innovator of antiquity, and to make himſelfe odious to thoſe of his owne times: So that Philoſophy hath alwaies beene mixed with improper and ambiguous termes. But wee having now free liberty, and learned men good ſtore amongſt us, may very well Naturalize Sciences in our own Country, inventing proper termes for them, and laying aſide all ſuch as might make Philoſophy ambiguous, barbarous, and unpleaſant.

And to this end we ſhall cut off all Polyonymies and Equivocalls which confound the mind, and intangle and trouble Arts and Sciences. For Philoſophy will everbe plain, ſo long as one thought may have diverſe names, and whilſt wee ſtrive to ſpeak Equivocally in Philoſophy: it were much more to the purpoſe, to finde out ſome one that would ſtrike out all thoſe Equivocall words out of the Grammer.

When an opinion is introduced, authorized and rooted through preſcription of time, it hath a marvellous power over our minds: which makes us ſo preoccupated and prepoſſeſſed with the excellency of antient Languages; Thoſe who have not at-

attained to them, admire them becauſe they doe not underſtand them, and becauſe there is ſo much difficulty in the learning of them: and thoſe who have Knowledge in them, being intereſted in the preſervation of them, ſet forth their praiſes, but will by no means diſcover the defects of them; and wilfully maintaine that they are more effectuall, and ſignificant then the moderne, the very Gates that open the way to Sciences, and the onely means to attaine them; notwithſtanding if we may ſpeak the truth freely, we may eaſily make it apppear, that they are all of equall value, and have no prerogative one above the other.

For all words that can be imagined are of like nature, having the ſame finall, and the ſame efficient cauſe, the ſame matter, and the ſame forme. They have the ſame finall cauſe, namely to expreſſe our thoughts; The ſame, efficient cauſe, proceeding from the power of the man which produceth them: The ſame, matter, namely Letters and Dipthonges: And finally they have the ſame forme, being made different onely in termination, and the laſt letter, which is as it were the ſeaſe and character, which hath the power of making up their eſſence, as the laſt unit makes up that of numbers. All the vertue

& energie, they have from the authoritie of men, wch can give no advantage to the one more then to the other; For it is but a meer *Being of Reason*, proceeding out of an absolute hazard and occurrencie. For indeed there is, nor can be but one way of speaking in the whole world, the difference is but onely in characters, and gestures, and we attribute to severall impositions the name of difference of Languages.

Languages proceed not from without, as some are of opinion, who imagine that either they were divinely inspired, or came to us by tradition: but we have the originall or root of them in our selves; and if we be ignorant of the causes of the production of them, it is because they are too common, and are every day subject to our senses. Common and continuall custome deceaves us, and are the cause that we perceive not the mouth to be the onely Matrix and Alphabet, and as it were a large case out of which all words doe issue, and into which are put, and as it were distributed by the Author of Nature, all the severall letters, as into a little box, from whence every man like to a Printer takes them out when he pleases, composes them and maketh up languages. And God having endowed him with manifold perfections above all other creatures, hath given

given him nothing which is more advantagious to him then ſpeech, ſeeing thereby he is made capable of knowing and loving him his maker, lives in Society, and attaines Wiſdom: Wherefore he would have thoſe parts wherein the voice of man is framed, filled up with ſo many wonders, to make us the better apprehended the worth of them, and withall bind us to an acknowledgement of ſo rare a benefit.

But it is not ſufficient to know that theſe parts do with ſuch celeritie mixe the letters, and frame words out of them, which we make uſe of in familiar communication; but we muſt alſo note that each part hath its particular functions, and proper motions, yet differing amongſt themſelves: and every man pronouncing a letter, may know and marke the Organ which frameth it, and gives it its being, and what part concurres moſt to the production of it, whether it be the lips, the palate, or the tongue, that hath moſt operation in it. And that which is moſt of all to be admired is, that all theſe organs are ſo well regulated, and obſerve ſo rare an order amongſt themſelves, that they can not incroach nor uſurp upon the rights of one another, their power being ſo well limitted, that they can juſtly;

ly to frame ſo many letters and no more, then a man can make ſeverall and different motions and doublings in his mouth. Which ſhewes ſufficiently all Languages to be of equall worth, and that if there be any difference betweene them, it proceeds not from the words, which are all of the ſame matter in all Languages, but rather from the Pronunciation, which depending upon the Climates, is more milde and pleaſant in thoſe Countries, where the peoples Organs are moſt clear and beſt compoſed; and contrariwiſe is more harſh and diſſonant in thoſe where they are more groſſely and ruſtely framed. And this talent is the more conſiderable, being as it were deſtin'd to ſome Nations, and doth not vary though the Languages alter, and change by ſucceſſion of time. The faculty wee have of framing words *in infinitum* is the richeſt treaſure belongs to man, it is a continually flowing and running fountaine, which can never be dried up. Wherefore it is a folly to complain of the barrenneſſe of a Language, it is our faults if wee do not enrich it, if wee will but apply our endeavours to it. And an ingenious Arithmetician in coupling of letters and joyning of ſyllables, might give an admirable ſtructure to all the parts of ſpeech; and frame a rarer

rer, and more regular Language then yet there is. For the combination of letters is a well that can never be drawn dry, out of which one may frame, as out of *materia prima*, words enough, for an infinite number of Languages, all different amongſt themſelves; ſo that in ſo greate a number of ſpeeches as are ſpoken in the whole World, men do not hit upon the impoſition of the ſame names.

Whence it appeares that the diverſity of Languages proceedes from the plurality of words, and the liberty of Framing them; and not from the difference of Climates. Becauſe we being all indifferent, and having no more aptitude the one then the other to expreſſe the ſignification of things, the will would alwaies remaine in ſuſpence, and would never reſolve upon any Election; if the inclination which it hath to declare its thoughts, did not oblige it to take names by chance, and impoſe them at adventure. Which thing would evidently appear, if a company of little Children were kept up in ſeverall houſes in one Plaine, who would queſtionleſſe make as many ſeverall Languages as ſeverall companies which were ſhut together. For as concerning that which is ſpoken of an infant, which was bred up in ſolitude, and apart, and could pronounce but

but this word *Bee*, it was a moſt groſſe ignorance in thoſe who imagined to have a certain proofe and evident teſtimony thereby, of which was the moſt ancient and naturall Language; ſeeing the child was brought up ſolitary and alone, in which caſe fooles and madmen onely will lye talking and diſcourſing with themſelves: Outward ſpeech being a thing neceſſary onely to impart our thoughts to others, and not to ſpeak to our ſelves, who underſtand our own thoughts without expreſſing them outwardly. They ſhould therefore to finde out the effect of ſo rare a curioſitie, have put a great number of children, rather then one, or two, together. Whereupon wee muſt obſerve, that if Nature ſeem to have done man great prejudice, and much hindred the communication of Nations, by giving them abſolute power to make ſo many Languages: She hath alſo given him power and meanes to obviate that inconvenience, making him politick, whereby he might find, that to make up moſt perfect Societies and Common-wealths happy, he ſhould carefully ſuppreſſe all particular Languages, to bring in generall and common ſpeeches amongſt all Nations.

Now this great variety proceeds from two

two Originall cauſes, Namely the indifferency and infiniteneſſe of words; They are indifferent, becauſe Naturally they ſignifie nothing, and are equally proper to ſignifie any thing. They are almoſt infinite, becauſe there reſults an infinite number, not onely of words, but alſo of Languages out of the conjunction and copulation of letters and ſyllables; whereof one alone may ſignifie all things one after another, even as well as one onely thing may receive all manner of names ſucceſſively according as men ſhall be willing to apply them unto it.

The number of letters which are dayly uſed, is not yet well known, nor regulated. Men ſeeme to have been very careleſſe in not ordering a matter of ſuch importance; for if they had well examined the nature of the Alphabet, they might have had it a great deal more full and copious. But howſoever as it is, we have twentie, or two and twentie letters which are now in uſe. And is it not a thing worthy to be admired, to ſee ſo many Languages built upon ſo ſmall a foundation? and by the copulation and tranſpoſition of ſo few letters, ſo great a number of words made, to which men unawares accuſtoming themſelves, have framed ſo many particular Languages: From whence

whence wee muſt neceſſarily conclude, that all of them proceeding from one beginning, they are eſſentially equall, and cannot any way differ, but onely in the quantity of termes whereof they are compoſed. Wherefore all men have equall Power and Right to give names to ſuch things, as yet have none: eſpecially Philoſophers, to whom it belongs to invent names, to repreſent things rightly, and ſet them in a due courſe: they have full power to ſet downe termes for Sciences, and Arts, to make themſelves intelligible, and communicate their learning to others.

Wee may likewiſe in imitation of the *Greekes* and *Romans*, borrow of our neighbour Languages ſome termes which may be wanting in our own; for although for a time they paſſe for ſtrangers, yet after ſome few years, they are naturalized, and conform themſelves ſo well to the tone of the Nation, that there is no difference to be found in them. The *Romans* did not alwaies ſtrive to tranſlate into Latin all Greek words, as Rhetorick, Muſick, Arithmetick, Geometrie, Aſtrologie, Philoſophie, Chirurgerie, and moſt of the names of Sciences, and Arts of Figures, of Herbes, of Diſeaſes, and many other things: They have been content to

to adopt them, and admit them into their community; Knowing that all words, both Greek and other, are of common right, and belong to all Nations equally who deſire to make uſe of them; and that all Languages lend & borrow words, to, and from each other continually. For though it be not manifeſtly known that the Greekes borrowed the termes of Sciences from other Nations, yet it is credible that they brought them with them out of *Egypt*, where they went to ſtudy: and that the *Egyptians* likewiſe borrowed them from ſome other more ancient Nation, which might invent them when they firſt invented Philoſophie. And if this dependencie be odious, to free our ſelves from it, wee need but alter the Etymologie, imitating learned *Varro* therein, who being aſhamed that ſo many Latin words ſhould deſcend from the Greek, for the honour of his Nation, derived them from other ſeverall Languages of *Italie*. When one doth not indeed underſtand the ſignification of a ſtrange word, he may have recourſe to the Originall; but when it is once come into cuſtome, it is no more needfull, the meaneſt artiſt knowing the ſignification thereof as well as the greateſt Doctor. As for example, the common people do not know that the words Chirurge-

rurgerie, Apoplexie, and Propheſie are Greek words; and yet they underſtand as well what they meane, as he that hath ſtudied the Greek Grammer twenty yeares.

Finally Pilots have found out termes enough for Sea affaires, Architects, for Architecture, and ſo have all other Artiſts for their ſeverall Arts. And is it not a ſhame, that Philoſophers have not in ſo many ages found a way in *France* to invent neceſſarie words for our *French* Philoſophie?

It is certaine that when Gunnes, Printing, and other new Arts were firſt invented, the Authors thereof had no proper termes for them, and yet now we have abundance. And when King *Francis* the firſt commanded all to plead in the Mother tongue, the people which belonged to the Courts of Juſtice were at firſt aſtoniſhed at it; and ſome did even deſpaire of going forward in their profeſſion: Yet we ſee how in a ſhort time they have found out as many termes as ever the *Greeke* or *Roman* law had; and would to God they had not invented ſo many.

Likewiſe about a hundred yeares ſince, all Poetrie lay as it were dead in *French*, and eſpecially Comick Poems were ſo bar-

barren and dull, that none did ſcarce dare to ſhew themſelves upon the Stage. Yet by little and little they have been ſo adorned and beautified, eſpecially now of late daies they have, thorow your Eminencies beneficence, ſo increaſed in Elegancie and Politeneſſe, that the Theaters Eccho with acclamations and applauſes.

If our Language were now as barren and imperfect as heretofore it hath beene, I muſt confeſſe our enterpriſe would at firſt be ſomewhat hard and difficult. But it is now enriched, and hath abundancie of words to explaine our thoughts. They now can reade publick Lectures of Philoſophie and Mathematicks in the mother tongue, and Divines can unfold the deepe myſteries of Divinity therein, and make them intelligible even to the plaineſt and dulleſt underſtandings.

But againſt all theſe reaſons they will peradventure alleadge, that thoſe who ſtudy Philoſophy in *French*, never came to be abſolute Philoſophers. But that is not through the defect of the Language, or of Philoſophy it ſelf, but rather through want of method. Thoſe who learne it in *Latin* privately, profit not a whit more: The reaſon is becauſe that thoſe maſ-

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ters which teach privately in chambers, endeavour nothing but onely to please and content their auditors; reading lectures full of cavills, and ostentation, no way tending to solid instruction. This schooling is but a kind of pastime; even as in Comedies, where the Actor seeks onely to tickle the itching eares of the hearers to draw on more company, and so encrease his gaine. A Science requires Method and Discipline; it is not enough to be a hearer, he must also exercise himself in what he heares, and reduce the precepts into practise, by disputations, repititions, and conferences. Thus are the Spirits heated, and chafed, whereby doctrine is the deeplier imprinted in our memories. Sciences are like Arts; to become a good Artist, it is not sufficient to frequent the Shopps of the most expert artists, unlesse we set our hands to work likewise. How many men doe wee see daily, who have assiduously and with good attention heard famous preachers for the space of twenty or thirty yeares, and yet are not so well versed in Divinity as a Scholler of the Sorbonne, who hath heard lectures there but a year, by reason that the Professors in that reverend Society, are Methodicall persons, who after their rare expositions, carefully

fully exerciſe their auditors in diſputation, both in the Schooles privately, and alſo in other publick Acts. And now that his Majeſty hath by his eſtabliſhment as it were naturalized Philoſophy, and made it in a manner popular & methodicall, we muſt hope that within a ſhort time, youth will be ſolidely learned, through the care of a regular diſcipline. For it is true both in Schoole and State buſineſs, that it is not ſufficient to propound good Maximes, unleſſe they be well maintained and punctually obſerved, through the rules of a good government.

Now Sir, as for theſe two laſt meanes (which are of moſt moment) namely to teach the Grammer and Diſcipline, the Profeſſors of the Academy cannot imploy themſelves about it; they have higher matters to look after, and have not leiſure to inſtruct youth. In thoſe works which proceed from them, the rules of Polite writing are indeed very punctually obſerved, but thoſe works come not to every ones hands, ſon e few ſtudents, and refined court Spirits onely make uſe of them and profit thereby. How many Gentlemen are there in the country, who neuer hear of them and if they ſhould, yet are not capable of ſuch high reflections? They never came out of their fathers hou-

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ſes, but only to practiſe their exerciſes, or to go to the wars, at their return from whence it is too late for them to be inſtructed. They are not well prepared for the reading of ſuch books with any profit; which makes them all their life time to uſe the *Britiſh*, *Norman*, or *Gaſcoigne* Dialect: Which many times keeps them from comming to the Court, retired at their homes in idleneſſe, where they beſtow their times in nothing but hunting and husbandry. Whereas their parents might in time ſend them to the City of *Richelieu*, where for a ſmall charge, and in a little time they might be taught Sciences, Languages and Exerciſes altogether, whilſt they are yet young enough, and may eaſily forget the ill accent of their own country Language, and without Labour accuſtome themſelves to a better Pronunciation, to choice and pureneſs of expreſſions. So that returning afterwards into their own countrie, though the Language be there extreamely corrupt, they will ſpeak good *French* all their life time. Their companions and Tenants will follow their example, men alwaies naturally inclining to novelties, eſpecially when they are according to reaſon, and judiciouſly invented.

So ſhall we make way throughout the whole

whole Kingdome for thoſe Maximes which the Profeſſors of the Academy ſhall ſet downe; and your Eminencie ſhall have the glory of being the reſtorer both of your Native Countrie, and Language. The Chancellor of the Hoſpitall, judgeing that deſign, which now your Eminencie hath approved of, would be very profitable, and uſefull to this Nation, had an intent to erect certain French Colledges in *Paris*, where Sciences ſhould be taught in our mother Tongue, which he judged to be fitting therefore, even in thoſe daies. This famous man perceiving the abuſe and error of former ages, could not endure to ſee the *French* Nation, which had founded ſo many brave Schooles, and maintained ſo many Profeſſers to teach the *Hebrew*, *Arabick*, *Greek* & *Latin* tongus, neglect to build one for their own. Since his time the Cardinall *du Perron*, inflamed with the like zeale did againe attempt that glorious deſigne, and ſought all meanes poſſible to bring it to paſs. And laſt of all *Monſieur de Freſne Canage*, willing by his example to animate us to teach Sciences in *French*, writ an Organon in our Language to that purpoſe, fraught with ſo much learning & eloquence, that we may boldly ſay he hath not only equalled, but even exceeded the moſt

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excellenteſt *Greek* and *Latin* Authors. But the compleating of this great work was reſerved for your Eminency to accompliſh; and ſeems to hav been deferred hitherto, onely that you might have the full glory of eſtabliſhing a buſineſs of ſo great importance.

This Sir will be the firſt fruit which the inſtitution of your Academy in the City of *Richelieu*, will bring forth, namely the regulating and refining the Language in all the Povinces of this Kingdome, which will be very advantagious for the glory of it. And your Eminency will be pleaſed to let me tell you, that there will other ſolid benefits accruew thereby. Gentlemen will no more ſpend their youthfull time in unprofitable toyes, they will directly learn ſuch things as are neceſſary to direct & guide them through the whole courſe of their life, the mutuall duties of Society, their Princes ſervice, the love of their Native Country, and their due acknowledgement to your Eminencie.

It is a great abuſe to mixe Nobility with perſons of baſe extraction, and to bring them up after the ſame manner: for beſides that it takes ſordide and baſe inclinations, unworthy its birth, and ſuch imployments as it may

one day hope for, it alſo receaveth ſuch inſtructions as are not fitting for it, and overburthens its mind uſeleſsely all the remainder of their lives.

True it is, that if parents did predeſtinate their children to be Churchmen, Lawyers, Phyſitians, or to live continually within the precinct of a Library, then it is fitting to have them to know the ſecrets of the *Greek* and *Latin* tongue, the Origine and Etymologie of words, and make them famous Criticks; becauſe the Fathers of the Church, the Civill Law, and the Authors of Phyſick are written in thoſe Languages, and are not yet tranſlated into *French*. But in a gentleman that meanes to wear a ſword by his ſide, theſe things are needleſſe; and the knowledge of theſe Languages, would make him never the fitter for his countries ſervice.

Why doe Parents neglect to ſend their children to colledges, and let them lye at home till they be of age to learn Exerciſes, in the meane time their youth is ſpent in idleneſſe, their memory and underſtanding growes weak through want of employment, & become as it were languiſhing faculties? Others will not ſend them to the Academies, as well by reaſon of the exceſſive charge, as alſo becauſe they are not there inſtructed in learning. They

learn indeed to ride, dance, and fence, which makes their bodies active, and their joints supple: but though these qualities add some grace to the body, yet can they not make a compleat Gentleman; contrariwise they make him rash and bold, if they be not accompanied with perfections of the mind. But if they were taught in the vulgar, and mother tongue, Vertue, the duties of an honest man, and all those things which belong both to peace and warr together with their exercises, they would profitably employ each moment of their youth, become at once active and learned, and be fit for counsell, execution, and all manner of employment whatsoever.

This is the order which your Eminency observes in his house, you cause your Pages to be equally bred up in arts and Exercises, according to their age and capacity; making choice of the best masters and tutors that can be had in every profession. Your house being thus ordered is a Seminary of honor and vertue, and there come more compleat gentlemen out of your service, then out of all the Colledges & Academics of this Kingdome. These are young plants which grow up for your Glory, you engrave your benefits upon the bark of those tender

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der plants, and the character which you imprint thereon increaſe with time, to your honor, and the good of the ſtate: and *France* acknowledges, amongſt many other benefits, that you dayly ſtore it with moſt vertuous and compleat Nobility.

Your Eminency (who knoweth better then any one, that the education of youth is the ground and foundation both of a publick and private life, upon which depends the happineſſe of families, and the greatneſſe of Empires) erects publick Academies, and payes ſeverall great penſions in colledges for children, who having rare naturall parts, want means to give them education, charitably eaſing the Parents poverty, and the Orphans miſery, beſtowing means upon them, whereby they may become capable of ſerving the State, every one according to his Genius and profeſſion. Thus Sr. your Eminency doth dayly free the *French* Nobility from the yoak of poverty and ignorance, the two greateſt wants that are incident to man: but though your liberality this way be very profitable, yet it is in a manner particular, extending but to a certain number of gentlem en. Now by this eſtabliſhment it will become univerſall, all the youth of the Kingdome may

partake of it; and those who live not in the age wherein they may profit by your example, will be instructed through your care and bounty. The Nobility for a certain honors you, and frequents your court, more through duty, and inclination, then for any particular interest. And Sir give me leave to tell you, that by this foundation you will most powerfully win all their hearts to your service. The Parents, whose greatest care is for the good bringing up of their children, will bless your designe, and you shall be an occasion of joy in all families, which were often wont to their great grief to see those who should be their glory and chief stay, prove ignorant, rude, and gross, (I will not say brutish) all their life time. We may both in Court and Country find Dancers, Fencers, and the like enow; But men capable of negotiations, managing of affairs of moment, knowing the humors of nations, and how to take the best advantages thereupon of such men, I say there is but a very small number to be had any where: which causeth your Eminency to be so much oppressed with business, being your self forced to have a vigilant eye, and assisting hand every where, both within and without the Kingdom and to bear the burthen of the whole state, having none to ease or assist you. Stran-

Strangers have long expected this eſtabliſhment, eſpecially the Northern nations, who are ſo deſirous to learn the *French* tongue, that they have ſet up ſchooles for the attaining to it, in their own countryes; yet with very ſmall profit, becauſe that thoſe which teach it, are not perfect maſters of it themſelves; and beſides, to to learne a language compleatly, it is abſolutely required to abide for a time in that country where it is naturally ſpoken by men, women, and children. Many therefore come over into *France*, where they receive again but little ſatisfaction; for having private and particular maſters, they ſpend peradventure ſome part of the day in ſtudying of *French*, and the reſt of their time they are amongſt their countrymen, in whoſe company they ſpeak nothing but their own countrie language: whereas if they did dayly meet in aſſemblies of *French* Gentlemen, keeping company with them, and continually hearing the Profeſſors of Sciences, and Maſters of Exerciſes, they would eaſily attain the true countrie accent and pronunciation, and return home well contented and ſatisfied. Have not they juſt cauſe of complaint againſt us, if we neglect a thing of ſuch great moment, and which would be ſo profitable to us?

As soone as the newes of this establishment shall be divulged, we shall sodainly have a mighty concourse of all the Northerne Nobility: and the great men of those Countries will be glad to have such an occasion to bring up their Children in the company of the flower of the *French* Youth, to gaine amongst them that act vereſſe, and civility which is in a manner naturall to them, learning withall Sciences, Languages, and Exercises. And on the other side the *French* without any travaile, by thus frequenting with strangers, shall learne the manners, customes and dispositions of other Nations. By this meanes shall strangers taste the mildnesse of our Climate, and see the stateliness of our Government, our Language shall flourish in all the Northerne parts, where it is already in so much credit, that it is ordinarily spoken in the Emperors, the Kings of *Poland*, *Sweden*, and *Denmarkes* Courts, in the *Swissers* Country, and in *Holland*; so that it is a kind of ignominie to a Courtier, to have no Knowledge of the *French* tongue. And so will the Eccho of your praises sound every where, and your Citty grow famous thorow out the Universe.

Your Citty of *Richelieu* Sir stands in a most wholsome aire, fruitfull and pleasant

ſant Country, and a moſt delightfull ſituation. As for the wholſomneſſe of the aire, there are (beſides experience) ſeverall pregnant reaſons for it. Firſt the ſoile being dry, and ſandy, the ſubterraneall vapours cannot lurke nor lie hidden there to corrupt themſelves, & exhaling eaſily, finding free paſſage thorow the pores of the Earth, they can not degenerate into malignant exhalations, as might infect the lower region of the aire. Secondly, the City ſtands open and expoſed to the moſt wholſome windes, namely the *North* wind, which hath its free paſſage by the plaine of Champigny; and on the *Eaſt* ſide likewiſe, there being no let to hinder it from receiving the benigne influences of the Sunne. And contrariwiſe it is cloſe ſheltered from thoſe windes and aires which ordinarily bring contagious diſeaſes and mortalities amongſt us; being defended from the Southern wind by a thick and high wood, and from the aire of the Sea by a great hill which is Weſtward.

The fruitfullneſſe and goodneſſe of the ſoile appeares by the woods, the trees never growing up to that height in a bad ground, and likewiſe by the Corn and Vines which grow plentifully upon the Counter ſcarſes of the ditches: Briefly in

all *Tueaine*, which is esteemed to be the Garden of *France*, there are not rarer Gardens, nor producing better fruits. As for the superficies of the Earth, it is covered with a great quantity of Simples of surpassing virtue, and the inside is repleniſhed with various Mines of Sulphur, Bitume, Vitrioll, and Iron, and the very Castle and town ditches were full of Minerall Springs, which could not be preserved because they lay too low. Now these Mineralls, and Simples can not chuse but fill the aire with wholesome vapours and spirits, which continually exhale from them, and purifie and free it from corruption. The Scituation is neither high nor low, in a plaine Country, a most temperate Climate, watered by the *Mable*, a small River running by *Richelieu*, well woodded with lofty Trees, which are certaine evidences of the antiquity of the house, tapistred with Meadowes, with small hills rising amidst them, from which one may of all sides discover the horizon, by which our view is pleasantly bounded by an equall distance from the Towne; there growing Vines upon the said hills that produce most excellent Wine. Now seeing the aire of its owne Nature is alike in all places, and that the goodnesse or malignity of it pro-

proceeds from the celeſtiall influences, the ſoile, the Scituation, and the windes, which fill it with good or ill vapours; which wee breathing amidſt, are the chiefe cauſe of our good, or bad conſtitutions: Seeing I ſay all theſe circumſtances concurre ſo favourably, it would be abſurd to ſay that the aire is not milde and benigne in that City and places adjoyning, and it was queſtionleſſe thorow the concurrences of ſo many rare qualities, that this Country brought forth the moſt powerfull Genius, and ſublimed Spirit, that ever was Known in *France*. And though your Eminencie was conſtrained to give the water its courſe thorow certain channels; that was not by reaſon of its deadneſſe or mooriſhneſſe; there being no marſhes or ſtanding pools in that County, but it was to draine the water out of ſome ponds which formerly encompaſſed an old ruinated Caſtle.

The City was indeed at firſt incommodated by certain wells, whoſe waters communicating of the quality and taſte of ſome Mines, were not fitting for common uſe; But your Eminencie conſidering that the goodneſſe of waters was one of the chiefeſt things that belonged to a mans health, and therefore the *Romans* in their encamping would alwaies make

choice of such places as had wholesome waters in them: You Sir have caused spring waters to be brought from without by Pipes and Conduits, both into the Towne and Castle, which preserve the Inhabitants in perfect health. Wee must confesse that at the first, when they began to work there, the digging up of the ground did much incommodate the workmen, who lying many times upon the ground, attracted the moisture thereof: and the very buildings, when they were new, caused diseases amongst their first inhabitants. But such discommodities as these are likely in all places And have wee not in our daies seen, when they first built upon the Church Marishes, they were hardly habitable, and many of those who dwelt there first dyed, and now there is not a braver place about *Paris?* it is the habitation of an infinite number of Ladies of quality, who are alwaies exceeding carefull of preserving their healths. And now likewise in *Richelieu* people of all ages, and sexes, live in such perfect health, that though the Town be full of people of all trades, yet no Physicians have as yet habited themselves there, seeing no employment there for their profession.

If any false reports have passed thereof in

in former times, wee muſt impute it to the malice and emulation of the neighbouring townes, which envying this cittyes greatneſſe and glory, have bin the Authors and raiſers of them: and falſe rumors have this common with rivers, that the further they run, the more they increaſe: ſo theſe calumnies have been ſpread far into remote countries, and to the Court it ſelf, where it hath been reported, that the country was contagious, and in a manner inhabitable: and ſome officers of this city have alſo cauſed this ſuſpition to increaſe, who having land and buſineſſes elſewhere, to have a pretence to abſent themſelves from home, where by their places they were bound to reſide, have ſeconded thoſe ſlanderous reports: which things have heretofore hindred many from comming to ſettle their abode amongſt us, and have been no ſmall hindrance to our affairs. But Sir, ſince your Academy hath been ſetled in this your citty, the profeſſors thereof have ſo ſtoutly oppoſed this error, upon ſeverall occaſions, that people are now undeceived, and thoſe falſe rumors begin to ceaſe, truth appearing dayly to the contrary.

Finally if the Scituation of the citty of *Richelieu* be advantagious the ſtructure and fabrick thereof is alſo moſt admirable

ble. Can there be a more ſtately and magnificent ſight, then ſuch a row of houſes, or rather Palaces, as are all uniformely built in that long and ſpacious ſtreet which leades from the Royal place, (where our Academy ſtands) to the Cardinall place, where you have built that Stately Church, which is a magnificent and authenticall monument of your piety? Can there be any ſtatelier or compleater building, then the Caſtle, with its Courts, Park, Channels, Gardens, and other Dependencies belonging to it? Were ever ſo many rare and excellent peeces of workmanſhip, all manner of Arts ſeen together, eſpecially for Tapiſtry, Sculpture, and Painting? Your Gallery, wherein are drawn to the life the battells won, victories obtained, and cityes conquered by his Majeſty? So that *Greece*, *Italy*, and all other places of the world, which are renowned for their induſtry and curioſity, ſeem to have been ſpoyled of their moſt precious ornaments to adorn the place of your birth. But I will not undertake particularly to deſcribe all the rarities of this place; they would fill up a volume. I will therfore be content to ſay onely thus much, that they come hither already from all parts, as they did in former times to the Oracles, to behold thoſe rare Antiquities

which

which were admired throughout the world.

Wee may therefore truly ſay, that *Richelieu* is a moſt fitting and convenient place to ſettle your Academy in. Firſt becauſe the inhabitants themſelves ſpeak as pure *French*, as can be ſpoken in any part of *France*; which is a great advantage, ſeeing the deſign could hardly take effect in a place where ill Language were ſpoken. Secondly, the Countrie round about it abounds with all manner of commoditie, it is ſituated at equall diſtance, from the Rivers of *Loire*, and *Vienna*, which are the beſt nurſes *France* hath: and likewiſe from the havens of *Brittanny*, and *Poitou*, from whence may be had all manner of things conducing to mans life: it ſtands in a place of repoſe, retired from turmoil, and negotiations of traffick, ſelected as it were a purpoſe for men ſeriouſly and quietly to apply themſelves wholly to Diſcipline and Exerciſes.

Thirdly it ſtands almoſt in the middle and center of all *France*, amidſt thoſe Provinces where the worſt *French* is ſpoken; Low *Brittanny*, the lower *Poitou*, *Perigord*, *Limoſin*, *Auvergne*, *Gaſcoigne*, and other Countries there about, from whence they may the more conveniently ſend their youths

youths to amend and correct their defects, and learne the true accent and pronunciation of the *French*.

Fourthly, it is neat the River *Loyre*, upon the bankes whereof all ſtrangers delight to be, for the moſt part in *Orleans*, *Bloys*, *Tours*, *Saumur*, *Angiers*, *Nantes*, and all thoſe Cities by, which that faire River runnes. And finally beſides all theſe advantages of Scituation, your Eminence when you pleaſe may endow it with ſuch franchiſes and immunities as you ſhall think fit, & as other Princes and eminent men have done, who have founded Cities and Univerſities.

But becauſe this word Academie is now of late moſt improperly appropriated to the *Gymnaſtick*, and to the inſtructing of youth in the Art of riding, by ſuch as know not the property of termes: whereby that Luſtre of this foundation might be eclipſed, and ſtrangers cauſed to imagine the Academies of *Richelieu* to be like other Academies, appointed onely for the compleating the carriage of the body, and adorning the outward behaviour: Wee have thought it fitting in this place to make known, that the art of riding is but one particular thing taught in our Academie, which being ſet up by the name of a Royall Colledge, is, to ſpeake pro-

properly, a true Vniverſity of Sciences, whereunto your Eminencie hath thought good to adde as acceſſory, and depending thereon, the Art of managing of horſes, and other Exerciſes of the body; to leave unto poſterity, in the place where you were born, a compleat and perfect Modell for education of Gentry and Nobility, and to reform the diſorders which were crept into other Colledges and Academies of this Kingdome, where theſe two ſorts of perfections are taught ſeverally, againſt the Maximes of all the Politicians as have been in former ages: who were all of opinion, that the Mind, and Body, of man the two eſſentiall parts of our being, ought to be exerciſed, and inſtructed both at one time. Becauſe that even as the Exerciſe of the Body, without that of the Mind, breeds a kind of Cruelty, and Inſolencie in us; even ſo the Exerciſe of the Minde, without that of the Body, cauſeth a kind of Niceneſſe and ſtupidity. Wherefore your Eminencie, who knowes better then any, how much it concernes the ſtate, to have its Nobles throwly poſſeſſed, and qualified with rare qualities both of body and mind; hath moſt prudently ordered, that of thoſe eight Profeſſors, whereof this Academy chiefly conſiſts, ſix ſhould be for

for Sciences, and the other two for Exercises. To this we may adde, that Universities both in antient and Moderne times have alwaies been, and still are called by the name of Academies; witnesse those of *Alexandria*, *Athens*, *Paris*, *Alcala*, and many other.

Thus your Eminencie in reuniting the Exercises of the body to those of the mind, procures this advantage to your Academie, that it being a Nurserie for Sciences, which ordinarily attract a concourse of youth from all parts, there will never be any want of Schollers for the Exercises of the body, as Fencing, Dancing, Riding, and the like, whereby the teachers thereof being in continuall employment, this Academie will not be subject to those failings, as others, which are not kept up by Sciences, and one day have store of Schollars, and the next day are without any.

And finally I know that this City, by reason of its name, and eminent qualities of the founder, is already famous throughout all this Kingdome, and amongst forrain Nations also. So that if your Eminencie continue your favour towards this design, your Academie wil cause this to be one of the most populous and flourishing Cities of *Europe*; not lesse renouned then other

other Cities, which our Kings have honored with the Profeſſions of Divinitie, Canon and Civill Law, Phyſick and Arts; and equall to either *Marſeilles*, or *Alexandria*, or any other ancient Cities of *Greece*, with all their yceums and Porticoes.

There are ſeverall waies to make Cities populous, and adorned, namely Commerce, Juriſdictions, Franchiſes and immunities, Trades, and Handycrafts. But the moſt noble way of amplifying and renouning of them, is by means of Sciences, which were the cauſe that *Memphis* in *Egypt*, *Athens* in *Greece*, *Naples* in *Italie*, and *Paris* in *France*, have grown up to ſuch magnificence, that they have drawn all Nations of the world to come and behold them with admiration.

*FINIS.*

# STATUTES AND ORDINANCES

## For the Government Of the Academie, or Royall Colledge, founded by Order from the King, in the City of *Richelieu*: Under the protection of the Dukes of *Richelieu*.

THE *Royal Academie, eſtabliſhed in the City of* Richelieu, *ſhall be governed by a Director, or Superviſor.*

*The Superviſor ſhall take the Oath of Allegeance to the King, before the Duke of* Richelieu.

*The Superviſor ſhal appoint men to ſupply the plaes as ſhall fall void, either by death or otherwiſe,*

who after they have been there a year or two, shall be presented to the King by the Supervisor, to receive their letters Patents, if the Professors find them worthie thereof. And during their said time of Regency or Probation, they shall enjoy the same Rights and Emoluments, as other Professors doe.

The Supervisor shall not depose or displace any Professor, without the generall consent of all the rest.

The Supervisor shall provide schoolmasters and Officers for the said Academy, who shall have reasonable and sufficient wages assigned them.

The Supervisor shall have power to settle Schoolmasters and School mistresses: to whom he shall prescribe a Method, to teach the children of the city to read and write well.

The supervisor shall have power to call and break off all assemblies, as shall be to deliberate upon affairs touching the commonalty, wherein all things shall be decided by Plurality of voices.

The Dean, or Ancientest Professor, shall supply the Supervisors place in his absence, and performe his office.

The Academy shall be provided with moveables and utensiles, at the common charge of the Professors; and if any of them chance to dy, or leave his place, the part and portion which he shall have in the common goods, shall be kept for him or his heires, according to the estimation as shall be made thereof by the said Professors.

The Incomes which shall be received of the Scholars, shall be laid in Common, and divided equally

equally between the Supervisor, Professors, Horse-rider, and Master of Defence:

The Supervisor having first deducted the twentieth part thereof for other Masters wages, officers, Servants, and other charges needfull for the maintenance of the Academy.

The Professors, as near as possible may be, shall of themselves supply all the classes one after another, and shall successively teach all the Sciences.

The Professors, to perfect themselves every day more and more in the Sciences, shall dayly conferre one hour in the day concerning their studies; and what the one knoweth not, the other shall be obliged to teach him.

The Professors of Sciences shall take their places in all assemblies after the Supervisor, according to the order and time of their reception, and after them the Querry, or Horse rider, and Fence master.

The Professors shall in their turnes every sunday cause publick disputations to be held.

The Professors, according to the antient custome of the University of Paris, shall not dictate any writings in the classis for Sciences: every one shall have his book printed, and by that meanes, the time which should be spent in writing, shall be more profitably employed in repetitions, and disputations.

The Professors shall not use any books in teaching of Sciences and Languages, unlesse they have been first examined and approved of by the whole company.

The Professors shall carefully teach their scholars, and cause them often to rehearse the Definitions,

tions, Divisions, Theoremes, and Propositions of Sciences and Arts.

The Professors shall finish their course of Philosophy in six years, teaching the Sciences, Arts, and Humanity in six distinct Classes, as followeth.

Namely In the first Classis they shall teach Grammar, the Card in Plane, Chronologie, and Geneologie.

In the fifth, History, Mythology, Poesie, and Rhetorick.

In the fourth, Logick and Morall Philosophy, Namely Monasticall, Oeconomicall, and Politicall.

In the third, the Elements of Geometry, and Arithmetick, together with the practice of both of them, and Musick.

In the second, Naturall Philosophy in generall, and particular, with Physiologie, and Pathologie, and Metaphysicks.

In the first, the Mechanicks, the Opticks, &c. Astrologie, Geography, and the Gnomonicks.

The same Professors, who in the morning taught Sciences, shall in the afternoon teach Languages, in order as followeth.

Namely, In the first Classis they shall teach the Rudiments, Colloquies, Cato & Onomasia, or Nomenclature, conformable to things as well natural as artificial.

In the fifth, Grammar, writing of Epistles, the Curious Method, and Commenius.

In the fourth, the Quantities, Terence, Horace, Quintus Curtius, and the Poets.

In the third, the Figures, Tullies Offices, Vir-

il

gil, Cæsars Commentaries, and Orators.

*In the second, the Principles of the* Greeke *tongue, and the prehéminence which it hath above other languages.*

*In the first, the Origine and Genius of the* Greek, Latin, Italian, Spanish *and* French *tongues, the conformity and difference that is between them.*

*The Querry, or Horse-master, Fence-master, and other inferior Masters shall teach their several Exercises every day at a certain houre, but the Schollers divided into several companies, shall come to learn but once in two daies, according to such order as shall be appointed them.*

*On* Festivalls *and* Holidaies, *the Querry or horserider shall appoint running at the ring, and at the Quintune; and the Fence master shall cause his Scholars to Exercise on those daies publickly, and sometimes fight at Barriers.*

*The Scholars shall be bred up in the feare of God, and their due allegeance and obedience to their King. The Scholars shall jointly learn Sciences, Languages, and Exercises, at such houres as shall be set down by the Supervisor, who shall also have power to dispense with any of them upon lawful occasion.*

*Every week there shall be one play day appointed for all the Scholars.*

*The Classes shall alwaies open the next day after Saint* Luke's *day, and the Vacations shall begin the first day of* September.

*The last fifteen daies of* August, *they shall publickly dispute upon general positions in all Sciences*

*ences, according to the Orders of the six Classes. And every Professor shall in his turne be a Moderator in those disputations, concerning such things as he hath taught all the yeare; and all the other Masters shall cause their Scholars publickly to do Exercises in their severall professions.*

*And to encourage the Scholars to the studying of Sciences, and learning of Exercises, they shall have certain prizes, or rewards distributed amongst them, according to their merits, by the Professors.*

FINIS.

March 23 1888